بسم الله الرحمن الرحيم

Arabic Tutor

Volume 4

A Translation of

تسهيل الأدب في لسان العرب

popularly known as

عربي كا معلم

Typeset on Palatino 13 and Traditional Arabic 18 by Academy for Islamic Research, Madrasah In'āmiyyah, Camperdown, KwaZulu Natal, South Africa.

للعربية فضل على سائر الألسن وهو لسان أهل الجنة ومن تعلمها أو علمها غيره فهو مأجور . وفي الحديث أحبوا العرب لثلاث لأني عربي والقرآن عربي ولسان أهل الجنة في الجنة عربي . (الدر المختار)

Arabic is more meritorious than other languages. It is the language of the people of Jannah. Whoever learns it or teaches it to others will be rewarded. It is mentioned in a hadīth that you should love the Arabs for three reasons, namely:

- because Nabī ﷺ was an Arab,
- the Qur'ān is in Arabic and
- the language of the people of Jannah in Jannah is Arabic.

(Ad-Durrul Mukhtār)

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First Edition	Dhul Qa'dah 1428 A.H. Nov 2007
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Contents

The first forty three lessons were completed in Volumes One, Two and Three. Volume Four begins with Lesson 44.

Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s

ض	d̲
ط	t̲
ظ	z̲
ع	à, í, ú
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	ū
ه	h
ي	ī, y

Some Arabic phrases used in the book are as follows:

ﷺ	(*Sallallāhu ʻalaihi wasallam*) May Allâh send blessings and salutations upon him - used for Nabî ﷺ
عليه السلام	(*Àlaihis salām*) Salutations upon him – used for all prophets
رضي الله عنه	(*Radiallāhu ʻanhu*) May Allâh be pleased with him – used for the Sahâbah رضي الله عنه
جل جلاله	(*Jalla Jalāluhū*) The Sublime – used for Allâh جل جلاله
عز وجل	(*Àzza wa jall*) Allāh is full of glory and sublimity
(رحمه الله)	(*Rahimahullāh*) May Allâh have mercy on him – used for deceased saints and scholars

بسم الله الرحمن الرحيم

الحمد لله الذي ركّب الإنسان ثمَّ أفرده بالتبيان ، وفضله على الملائكة بتعليمه الأسماء كلها يوم الإمتحان ، ولقَّنه كلماتٍ رفعه بها بعد ما انخفض بالخطأ والنسيان ، والصلاة والسلام علي أفضل الرسل سيدنا محمد المنعوت بأحسن الصفات وعلى آله وصحبه وتابعيه في الحركات والسكنات .

Preface

How can I be grateful and why should I not be grateful to Allāh ﷻ who granted me the ability to compile four volumes of this book. He decreed that it be so and it has occurred, otherwise I was not in a position to write such a book by means of which the Qur'ān could be reached, and the difficult rules of Arabic could be made brief and simplified, in such a manner that has pleasantly astounded students and teachers. It has made the boring subject of Grammar and Morphology into an interesting and conclusive one.

This book has removed the fear and apprehension from the hearts of the students of

Arabic, which was caused by the prevailing books and methods of instruction. It has handed over the key of the garden of Arabic literature to the students of the language. In fact, it has even opened the door for them and told them to enter this pleasant garden, where they could enjoy the flowers and fruits.

In short, it has presented the verse of the Qur'ān, "We have made the Qur'ān easy for remembrance. Is there anyone who will heed?" This has been merely due to His grace and bounty. "It is the grace of Allāh and He grants it to whoever He wants. Allāh is the One of great bounty."

"This is the interpretation of the dream I saw before this. My Lord has made it come true." All praises are due to Him.

The reason why this book has become so beneficial and interesting is that it does not only contain boring rules of Grammar and Morphology. It is a treasure-house of thousands of Arabic words, general examples, Qur'ānic verses, poetry, dialogues, letters and exercises of translating into Arabic. This has made the book

become an extremely interesting collection of Arabic literature. This aspect is not found in any other book. This is the reason why a person does not become tired by studying this book as he would by merely memorizing paradigms and learning Grammar rules. One learns the rules as well as the language simultaneously, that is, the effort is minimal and the benefit is enormous.

I apologize to all the students and seekers of Arabic who were distressed in waiting for the fourth volume for such a long period. I supplicate to Allāh ﷻ to grant them an excellent compensation for this agony.

The first reason for the delay was my old-age and lengthy illness. The second major reason was my extreme desire to make the subject as simple and beneficial as possible. Due to this enthusiasm, I would make a plan one day and change it the next, in order to make an improvement. I did not care about my personal loss in this engrossment. If I had any concern for my personal self, I would have merely divided the first two volumes which were well accepted and very beneficial, into four parts and published them in four volumes within a span of three months. These would have been

printed in the thousands and this would have been probably the better route to take.

However, since more effective plans were swimming around in my mind, I made a firm resolution that no matter how much delay there is and how much harm is caused, the work must be done in the best possible manner. I cannot decide whether this attitude of mine was correct or not but I was compelled to act according to my resolve. Till now, my heart's desire has not been fulfilled but under these unsuitable conditions, my mind has become exhausted to work any more. Consequently, the effects of exhaustion are visible in the latter few lessons. Furthermore, there were many other pressing needs. The size of the book had also increased and become bulky. I therefore felt it appropriate to publish whatever work had been accomplished. I even postponed my plan of writing a brief resume on the subjects of rhyme and eloquence at the end of the fourth volume. If Allāh grants me the ability, I will obtain the good fortune of publishing the remaining subjects in a fifth volume. He is the only one that grants the ability and assistance.

Nevertheless, I am grateful to Allāh that now this

book, in four volumes, is worthy of being used in high schools from class four till matric. The teachers can practically learn Arabic. I have firm conviction that by the time the students reach matric, they would be able to understand the Qur'ān, the Ahādīth and the easy books of Arabic. They will also have the ability to translate, to converse and write simple letters. This is such a precious treasure, that no matter how much one appreciates it, the appreciation would not be sufficient.

Furthermore, the experienced teachers realize that when the students understand Arabic Grammar, it creates a special strength in their English. By understanding the Qur'ān, their mental faculties are vastly broadened. Such students are the ones who can serve the nation correctly. The nation is in dire need of such students.

The spirit of reformation can also be infused in our Arabic seminaries (madāris). Education can be made easy, interesting and effective. It is a great boon that those responsible for the madāris are also beginning to perceive this need. It will not be surprising if they find the ruby they are

searching for in this book.

By means of this book, the desire to understand the Qur'ān and learn Arabic can also be created in girls. The previous edition of this book has been taught for many years in the famous Madrasatul Banāt of Jālandhar and which has now relocated to Lahore. The new edition has been made part of the syllabus.

This book can aid tremendously in the propagation of Arabic in India and Pakistan[1], on condition the principals of the madāris, the members of the text book committees, the department of education and the ministry of education fulfil their obligation and make this book reach the hand of every student.

All praises are due to Allāh that the department of Education of Sindh has included this book in their syllabus, thereby proving their recognition of knowledge. In the famous Dārul Úlūm of India in Dhabel, due to the recommendation of

[1] The author has mentioned these two countries because the original book was written in Urdu. As for the English translation, it can be used world-wide without any limitation to any particular country (ان شاء الله). (Translator)

Àllāmah Shabbīr Ahmad Úthmānī (رحمه الله), this book has been included in the syllabus. It has been widely accepted in Bihar, Punjab, U.P., Delhi etc. All praises are due to Allāh.

My beloved students should not look at the size of this volume and become perturbed. On the contrary, it contains the same rules which you have already understood. However, special emphasis has been placed on having a command of the language, which is your actual and pleasing aim.

The method of explanation in this volume has been simplified to such an extent that those issues which seem unsolveable in other books, seem very ordinary and every seeker of Arabic, who has a little understanding, can understand them without the aid of a teacher. The key to the four volumes has been prepared for those wanting to learn Arabic by themselves.

We advise the students of colleges and high schools to study this book during their vacations. It will not be surprising if you grasp the ability to understand the Qur’ān within a year. This will add a precious literary gem to your mental

faculties.

I am indebted to the Úlamā, reviewers and the lovers of the best language, through whose unseen and sincere efforts, this book has reached the corners of India and Pakistan without any advertising. May Allāh ﷻ reward them in abundance. I have hope that the saints will grant me counsel and inform me of my errors so that these may be corrected in future.

The servant of the best language
(Moulānā) Àbdus Sattār Khān (رحمه الله)

15 Sha'bān 1367 A.H.

Indications

1) The inverted comma (،) is used to indicate the plural of a noun.
2) The alphabets (ن), (ض), (س), (ف), (ك) and (ح) indicate the category (باب) of the triliteral verbs (ثلاثي). The categories of the verbs of (مزيد فيه) are indicated by numbers. The numbers are

mentioned in Lesson 25. A verb that is (معتل واوي) is indicated by a (و) and a verb that is (معتل يائي) is indicated by a (ي).

3) When any particle (حرف الجرّ) is mentioned after a verb, it refers to the meaning of the verb when used with that particular particle.

Guidelines were provided in Volumes One and Three. Read these once more. No guidelines have been mentioned in Volume Four. However, the "Indications" have been repeated.

Introduction

You have learnt most of the essential rules of Grammar and Morphology in the previous three volumes. A few new rules as well as an explanation of previously-mentioned rules will be done in this volume.

The beginning lessons of this volume explain the concept of numbers in great detail, because there is a great need for them in usage and all the prevailing text books do not contain these details.

Firstly, remember that the existing forms of the Arabic numbers are called (أَرْقَامٌ هِنْدِيَّةٌ). They are written as follows:

1 ، 2 ، 3 ، 4 ، 5 ، 6 ، 7 ، 8 ، 9 ، 0

You will be surprised to note that the original forms of the Arabic numbers were the same as the English numbers, viz. 1, 2, 3, 4, 5, 6, 7, 8, 9, 0.

The Europeans obtained these forms from the Muslims of Spain. They called them Arabic numerals (أَرْقَامٌ عَرَبِيَّةٌ). The Arabs of the West still maintain these forms.

Lesson 44

The Numerals

(أَسْمَاءُ الْعَدَدِ)

1. The numerals are as follows:

(a) from one (1) to ten (10)

First learn the numbers only, then the examples.

Note 1: When speaking, pause (وقف) at the end of singular words, e.g. pronounce (وَاحِدٌ) as (وَاحِدْ). In compounds, pause at the last word, e.g. (قَلَمٌ وَاحِدْ). See Lesson 1, Note 5 in Volume 1.

Feminine Examples	Feminine Numerals	Masculine Examples	Masculine Numerals
وَرَقَةٌ وَاحِدَةٌ	وَاحِدَةٌ	قَلَمٌ وَاحِدٌ	1. وَاحِدٌ
وَرَقَتَانِ اثْنَتَانِ	اثْنَتَانِ[2] ، اثْنَتَيْنِ	قَلَمَانِ اثْنَانِ	2. اثْنَانِ ، اثْنَيْنِ
ثَلَاثُ وَرَقَاتٍ	ثَلَاثٌ	ثَلَاثَةُ أَقْلَامٍ	3. ثَلَاثَةٌ
أَرْبَعُ وَرَقَاتٍ	أَرْبَعٌ	أَرْبَعَةُ أَقْلَامٍ	4. أَرْبَعَةٌ
خَمْسُ سَنَوَاتٍ	خَمْسٌ	خَمْسَةُ أَشْهُرٍ	5. خَمْسَةٌ
سِتُّ بَنَاتٍ	سِتٌّ	سِتَّةُ أَوْلَادٍ	6. سِتَّةٌ
سَبْعُ نِسْوَةٍ	سَبْعٌ	سَبْعَةُ رِجَالٍ	7. سَبْعَةٌ
ثَمَانِي[3] نَاقَاتٍ	ثَمَانٍ	ثَمَانِيَةُ جِمَالٍ	8. ثَمَانِيَةٌ
تِسْعُ مُعَلِّمَاتٍ	تِسْعٌ	تِسْعَةُ مُعَلِّمِيْنَ	9. تِسْعَةٌ
عَشْرُ تِلْمِيْذَاتٍ	عَشْرٌ أو عَشَرٌ	عَشْرَةُ تَلَامِذَةٍ	10. عَشْرَةٌ أو عَشَرَةٌ

2 ثِنْتَانِ أو ثِنْتَيْنِ أيضا

3 ثَمَانِ أو ثَمَانِيْ نَاقَاتٍ أيضا

Note 2: The alif of (اِثْنَانِ) and (اِثْنَتَانِ) is hamzatul wasl. See Terminology in Volume One.

Note 3: From the numbers (ثَلاَثَةٌ) till (عَشَرَةٌ), the feminine is used for the masculine number and vice versa. In the examples, the numeral (اسم العدد) is read like a (مضاف) without (تنوين) while the (معدود – object being counted) is plural and (مَجرور).

(b) from 11 (11) till 19 (19)

Note 4: In a compound numeral, (أَحَد) is used in place of (وَاحِدٌ) and (إِحْدَى) in place of (وَاحِدَةٌ). Also remember that the (معدود) from 11 till 19 is singular and (مَنصوب).

Examples:

Feminine	Masculine	
إِحْدَى عَشْرَةَ طَيَّارَةً	أَحَدَ عَشَرَ كَوْكَبًا	11
اِثْنَتَا عَشَرَةَ[4] سَنَةً	اِثْنَا عَشَرَ شَهْرًا	12
ثَلَاثَ عَشَرَةَ كَلِمَةً	ثَلَاثَةَ عَشَرَ حَرْفًا	13
اَرْبَعَ عَشَرَةَ دَجَاجَةً	اَرْبَعَةَ عَشَرَ دِيْكًا	14
خَمْسَ عَشَرَةَ شَجَرَةً	خَمْسَةَ عَشَرَ غُصْنًا	15
سِتَّ عَشَرَةَ لَيْلَةً	سِتَّةَ عَشَرَ يَوْمًا	16
سَبْعَ عَشَرَةَ دَوَاةً	سَبْعَةَ عَشَرَ قَلَمًا	17
ثَمَانِيَ عَشَرَةَ رُقْعَةً	ثَمَانِيَةَ عَشَرَ مَكْتُوْبًا	18
تِسْعَ عَشَرَةَ امْرَأَةً	تِسْعَةَ عَشَرَ رَجُلاً	19

Note 5: The above-mentioned numerals are called (مركّب). All the remaining numerals are declinable (معرب). Only the (أعداد مركّبة) are indeclinable (المبني). A fat<u>h</u>ah is read on both the

[4] ثِنْتَا عَشْرَةَ أيضا

words constituting the compound. However, the words (اِثْنَا) and (اِثْنَتَا) are (معرب). In (حالة الرفع), they are read as (اِثْنَا عَشَرَ) and (اِثْنَتَا عَشَرَ) while in (حالة النصب والجرّ), they are read as (اِثْنَيْ عَشَرَ) and (اِثْنَتَيْ عَشَرَ), e.g.
(جَاءَ اثْنَا عَشَرَ رَجُلاً),
(رَأَيْتُ اِثْنَيْ عَشَرَ رَجُلاً),
(سَافَرْتُ لِاِثْنَيْ عَشَرَ يَوْمًا).
Only the first part is (معرب) in these examples. The second part remains indeclinable (المبني).

(c) from 20 (20) to 99 (99)

Note 6: The tens from (عِشْرُوْنَ) till (تِسْعُوْنَ) are called (عُقُوْدٌ). They are used for both genders. Their (اعراب) is similar to that of (الجمع المذكر السالم), that is, in (حالة الرفع), they are read as (عِشْرُوْنَ) while in (حالة النصب والجرّ), they are read as (عِشْرِيْنَ) and (ثَلاَثِيْنَ) etc. See Lesson 10 in Volume One. The

(معدود) is singular and (مَنصوب).

Examples:

Feminine	Masculine
عِشْرُوْنَ امْرَأَةً	عِشْرُوْنَ رَجُلاً
إِحْدَى وَعِشْرُوْنَ مِقْلَمَةً	أَحَدٌ وَعِشْرُوْنَ قَلَمًا
اِثْنَتَانِ وَعِشْرُوْنَ بِنْتًا	اِثْنَانِ وَعِشْرُوْنَ وَلَدًا
ثَلاَثٌ وَعِشْرُوْنَ طَاوِلَةً	ثَلاَثَةٌ وَعِشْرُوْنَ كُرْسِيًّا
أَرْبَعٌ وَعِشْرُوْنَ دَارًا	أَرْبَعَةٌ وَعِشْرُوْنَ بَيْتًا
خَمْسٌ وَعِشْرُوْنَ سَارِقَةً	خَمْسَةٌ وَعِشْرُوْنَ سَارِقًا
سِتٌّ وَعِشْرُوْنَ قَرْيَةً	سِتَّةٌ وَعِشْرُوْنَ بَلَدًا
سَبْعٌ وَعِشْرُوْنَ حَدِيْقَةً	سَبْعَةٌ وَعِشْرُوْنَ بُسْتَانًا
ثَمَانٍ وَعِشْرُوْنَ سَنَةً	ثَمَانِيَةٌ وَعِشْرُوْنَ شَهْرًا
تِسْعٌ وَعِشْرُوْنَ تُفَّاحَةً	تِسْعَةٌ وَعِشْرُوْنَ رَغِيْفًا
ثَلاَثُوْنَ لَيْلَةً	ثَلاَثُوْنَ يَوْمًا
أَرْبَعُوْنَ بِنْتًا	أَرْبَعُوْنَ وَلَدًا
خَمْسُوْنَ بِنْتًا	خَمْسُوْنَ وَلَدًا

سِتُّوْنَ كَلْبًا	سِتُّوْنَ كَلْبَةً
سَبْعُوْنَ مَسْجِدًا	سَبْعُوْنَ مَدْرَسَةً
ثَمَانُوْنَ بَابًا	ثَمَانُوْنَ نَافِذَةً
تِسْعُوْنَ كِتَابًا	تِسْعُوْنَ رِسَالَةً

(d) from 100 (100) to ten million (10000000)

Note 7: The (معدود) of (مِائَةٌ - 100) and (أَلْفٌ - 1000) and of their dual and plural forms is singular and (مَجرور). No change occurs in them due to masculine or feminine words. Both these words are used like the (مضاف) without (تنوين). The (ن) is deleted from the dual (تـــثنية).

Examples:

←

	Number	Masculine	Feminine
100	مِئَةٌ (أومائَةٌ)	مِئَةُ وَلَدٍ	مِئَةُ بِنْتٍ
200	مِئَتَان (أومائَتَان)	مِئَتَا وَلَدٍ	مِئَتَا بِنْتٍ
300	ثَلاَثُ مِئَةٍ أو ثَلاَثُمائَةٍ	ثَلاَثُ مِئَةِ وَلَدٍ	ثَلاَثُ مِئَةِ بِنْتٍ
400	أَرْبَعُ مِئَةٍ أو أَرْبَعُمائَةٍ	أَرْبَعُ مِئَةِ وَلَدٍ	أَرْبَعُ مِئَةِ بِنْتٍ
500	خَمْسُ مِئَةٍ أو خَمْسُمائَةٍ	خَمْسُ مِئَةِ قِرْشٍ	خَمْسُ مِئَةِ رُبِيَّةٍ
800	ثَمَانِيْ مِئَةٍ أو ثَمَان مِئَةٍ	وهكذا إلى تِسْعُ مِئَةٍ (900)	
1000	أَلْفٌ	أَلْفُ وَلَدٍ	أَلْفُ بِنْتٍ
2000	أَلْفَان (أَلْفَيْنِ)	أَلْفَا رَجُلٍ	أَلْفَا امْرَأَةٍ
3000	ثَلاَثَةُ آلاَفٍ (جمع أَلْفٍ)	ثَلاَثَةُ آلاَفِ رَجُلٍ	ثَلاَثَةُ آلاَفِ امْرَأَةٍ
4000	أَرْبَعَةُ آلاَفٍ	وهكذا إلى عَشْرَةِ آلاَفٍ	

(10000)			
أَحَدَ عَشَرَ أَلْفَ اِمْرَأَةٍ	أَحَدَ عَشَرَ أَلْفَ رَجُلٍ	أَحَدَ عَشَرَ أَلْفًا	11000
اِثْنَا عَشَرَ أَلْفَ اِمْرَأَةٍ	اِثْنَا عَشَرَ أَلْفَ رَجُلٍ	اِثْنَا عَشَرَ أَلْفًا	12000
وهكذا إلى تِسْعَةٌ وَ تِسْعُوْنَ أَلْفًا (99000)		ثَلاَثَةَ عَشَرَ أَلْفًا	13000
مِئَةُ أَلْفِ اِمْرَأَةٍ	مِئَةُ أَلْفِ رَجُلٍ	مِئَةُ أَلْفٍ	100000
أَلْفُ أَلْفِ اِمْرَأَةٍ أو مَلْيُوْنُ اِمْرَأَةٍ	أَلْفُ أَلْفِ رَجُلٍ أو مَلْيُوْنُ رَجُلٍ (جمع مَلاَيِيْنُ)	أَلْفُ أَلْفٍ أو مَلْيُوْنٌ	1000000
عَشْرَةُ آلاَفِ أَلْفِ اِمْرَأَةٍ أو عَشْرَةُ مَلاَيِيْنَ اِمْرَأَةٍ	عَشْرَةُ آلاَفِ أَلْفِ رَجُلٍ أو عَشْرَةُ مَلاَيِيْنَ رَجُلٍ	عَشْرَةُ آلاَفِ أَلْفٍ	10000000

Note 8: Nowadays, the word (كَرٌّ) is also used for ten million, e.g. (كَرٌّ رَجُلٍ أو امْرَأَةٍ).

Note 8: The words (مِئَةٌ), (أَلْفٌ) and (مَلْيُوْنٌ) are used like a (مضاف) together with the (معدود). Consequently, the (تنوين) has been elided from the singular form as is the (نون إعرابية) from the dual form. See Lessons 7 and 11.

Note 10: The (معدود) of a numeral is also referred to as the (تَمييز) or (مُميِّز). By examining all the examples of the numerals, you will notice that the (مُميِّز) is always indefinite (نكرة). However, the definite article (اَلْ) is attached to the (مُميِّز) when it is a plural (جمع) or a collective noun (اسم جمع). The particle (مِنْ) has to be used in this case, e.g. instead of saying (عِشْرُوْنَ رَجُلاً), you can say (عِشْرُوْنَ مِنَ الرِّجَالِ). Similarly, one can say, (إِحْدَى وَعِشْرُوْنَ مِنَ النِّسَاءِ - twenty one women) and

(مِئَةٌ مِنَ الْإِبِلِ وَأَلْفٌ مِنَ الْغَنَمِ - a hundred camels and a thousand sheep).

Exercise No. 64

Fill in a suitable (معدود) next to the following numbers.

(1) خَمْسَة (2) ثلاث

(2) عَشرة (4) عشر

(5) إِثْنَا عَشَرَ (6) إِثْنَتَا عَشَرَةَ

(7) أحد عشر (8) ثلاث عشرة

(9) خمسة عشر (10) عِشْرُوْنَ

(11) إِحْدَى وَثَلاَثُوْنَ (12) ثَمَانٍ وَأَرْبَعُوْنَ

(13) ثِنْتَانِ وسبعون (14) تسعة وتسعون

(15) مِائَةٌ (16) مِائَتَانِ

(17) مِائَةٌ وَسِتُّوْنَ (18) ثَلاَثُ مِئَةٍ وَ خَمْسَ عَشْرَةَ

(19) أَلْف (20) أَلْفَانِ

(21) ثَمَانِ مِئَة (22) خمسةُ آلاَفٍ

(23) مِئَةُ أَلْف (24) أَلْف أَلْف

(25) مَلْيُوْن

Exercise No. 65

Translate the following phrases into Arabic.

(1) one boy (2) two boys (3) two girls
(4) three boys (5) four girls (6) five bulls
(7) nine cows (8) ten women (9) ten men
(10) twenty rupees (11) twenty five guineas
(12) forty five books (13) fifty hens
(14) seventy two roosters (15) one hundred dogs
(16) two hundred horses
(17) three hundred she camels
(18) five hundred male camels
(19) one thousand aeroplanes
(20) one hundred thousand soldiers

Exercise No. 66

(A) Write the following numbers in Arabic.
7, 15, 18, 29, 75, 62, 43, 88, 100, 300, 800, 2 000, 200, 100 000, 1 000, 1 200, 1 000 000.

(B) Assume the (معدود) is masculine and then write the above-mentioned numbers in Arabic.

Lesson 45

Miscellaneous Rules Regarding Numerals

1. We hope you have understood the following rules after studying all the numbers, examples and notes of the previous lesson.

(a) The numerals have four groups:

1. (مفرد) – singular words. These are from one to ten and the words (مِئَةٌ) and (أَلْفٌ) are also part of this group. In this way, twelve words constitute this category.
2. (مُرَكَّب) – compounds. These are from 11 to 19.
3. (عُقُوْد) – the tens. These are the tens from 20 to 90.
4. (مَعْطُوْف) – those having the conjunction (وَ) between them. These are from 21 to 99.

(b) the gender of the numerals:

1. The numbers (واحد) and (اثنان) always conform in gender to the (معدود), whether

they are singular words, compounds or used with a conjunction. The examples were mentioned in the previous lesson.

2. From 3 to 9, the numerals will always differ in gender from the (معدود), whether they are singular words, compounds or used with a conjunction. Observe the previous examples carefully.
3. When the word (عَشْرٌ) is singular, it will have the opposite gender to the (معدود), otherwise it will correspond to it, e.g. (عَشْرَةُ رِجَالٍ), (عَشْرُ نِسَاءٍ), (أَحَدَ عَشَرَ رَجُلاً), (إِحْدَى عَشْرَةَ مَرْأَةً).
4. There is no differentiation in gender in the tens (عُقُوْد). The same applies to (مِئَةٌ) and (أَلْفٌ). See the examples in the previous lesson and notes 6 and 7.

(c) The declinable (المعرب) and indeclinable (المبني) numerals[5]

Besides the compound numerals (أعداد مركبة), all

[5] See Lesson 10.10 and Lesson 57.

the other numerals are (معرب). Their ends will change according to the case. Only the numbers from (أَحَدَ عَشَرَ) till (تِسْعَةَ عَشَرَ) are (المبني). A fat<u>h</u>ah will be read on both parts of the compound. From these numbers (11-19), (اِثْنَا) and (اِثْنَتَا) are (معرب). See Lesson 44 note 5.

(d) The (اعراب) of the (معدود) and its number:

1. When a noun is (واحد), it indicates one and when it is (تـــثنية), it indicates two, e.g. (رَجُلٌ) – one man, (رَجُلاَنِ) – two men. Therefore there is no need to add any number to these words. However, sometimes (واحد) and (اثنان) are used like adjectives, e.g. (رَجُلٌ وَاحِدٌ) – one man, (رَجُلاَنِ اِثْنَانِ) – two men, (بِنْتٌ وَاحِدَةٌ) – one girl, (بِنْتَانِ اِثْنَتَانِ) – two girls. The (موصوف) and (صفة) correspond in (اعراب) and gender.
2. The (معدود) of the numbers (ثَلاَثَةٌ) till (عَشَرَةٌ)

is (مَجرور) and plural. See the examples and note 3. If the word (مِئَةٍ) is used in place of the (معدود), it will remain singular, e.g. (ثَلاَثُ مِئَةٍ), (خَمْسُ مِئَةٍ). See the examples of the previous lesson and note 7.

Note 1: The sound masculine plural (الجمع المذكر السالِم - See lesson 5.3.) is not normally used in place of the (معدود). For example, you cannot say (ثَلاَثَةُ مُسْلِمِيْنَ). On such an occasion, the definite article will be prefixed to the plural and used with (مِنْ), e.g. (ثَلاَثَةٌ مِنَ الْمُسْلِمِيْنَ)

3. The (معدود) of the numbers (أَحَدَ عَشَرَ) till (تِسْعَةٌ وَتِسْعُوْنَ) will be singular and (منصوب). The tens also are included in this rule. See the examples and notes 4 and 6.
4. The (معدود) of (مِئَةٌ) and (أَلْفٌ) and their dual and plural forms will be singular and (مَجرور). See the examples and note 7.

The sound feminine plural of (مِئَةٌ) is most often used, namely (مِئَاتٌ). Sometimes the sound masculine plural is used, that is, (مِئُوْنَ) or (مِئِيْنَ). The plural of (أَلْفٌ) is (آلاَفٌ) as already mentioned. It has another plural (أُلُوْفٌ) which means "thousands". This does not refer to any particular number, e.g. (عِنْدِيْ أُلُوْفٌ مِنَ الْكُتُبِ) – I have thousands of books.

Note 2: Learn the following table to remember the (معدود) of numerals:

←

3 - 10 ⇦	جمع مَجرور
11 - 19 ⇦	مفرد منصوب
20-99 ⇦	مفرد منصوب
100, 1000 ⇦	مفرد مَجرور

Note 3: Sometimes the numerals and their (تَمييز) are used contrary to the rule, e.g.

(وَلَبِثُوْا فِيْ كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِيْنَ وَازْدَادُوْا تِسْعًا)

"They remained in their cave for 300 years and 9 more, i.e. for 309 years."

The word (مِائَةٍ) has not been used as a (مضاف) in this sentence. Its (تَمييز), instead of being singular, has been used in the plural form. The (تَمييز) of (تِسْعًا) has not been mentioned. The original sentence was (ثَلاَثَمِائَةٍ وَتِسْعَ سِنِيْنَ). Regard this example as an exception to the rule.

Note 4: The definite article (أَلْ) can be prefixed to a numeral in order to make it specific or definite, e.g. (جَاء الثَّلاَثُوْنَ رَجُلاً كُنَّا نَنْتَظِرُهُمْ) – The thirty men for whom we were waiting, came.

If the numeral is a singular (مضاف), the (أَلْ) should be prefixed to the (مضاف اليه), e.g.

(أَعْطِنِيْ خَمْسَةَ الْكُتُبِ) – Give me the five books.

(رَأَيْتُ سِتَّةَ آلاَفِ الْعَسْكَرِيِّ) – I saw the six thousand soldiers.

If the numeral is not (مضاف), the (أَلْ) should be prefixed to the numeral itself, e.g.
(جَاء الْخَمْسَةُ مِنَ الْمُسْلِمِيْنَ) – The five Muslims came.

If the numeral is a compound (مركّب), the (أَلْ) should be prefixed to the first part of the compound and if it is (معطوف), then to both parts, e.g. (بِعْتُ الْخَمْسَةَ عَشَرَ كِتَابًا وَالْأَرْبَعَةَ وَالْأَرْبَعِيْنَ شَاةً) – I sold the fifteen books and the forty four sheep.

2. If the (معدود) occurs after several numerals, it will take the effect of the last number, e.g.
(أَلْفٌ وَثَلاَثُمِئَةٍ وَأَرْبَعٌ وَسِتُّوْنَ سَنَةً) – one thousand three hundred and sixty four years.
The word (سَنَةً) was affected by the final number (سِتُّوْنَ). Accordingly it is (واحد منصوب).

In this example, first the larger number is mentioned followed by the smaller ones in stages. You can also say it vice versa, e.g.
(أَرْبَعٌ وَسِتُّوْنَ وَثَلاَثُمِئَةٍ وَ أَلْفِ سَنَةٍ)

The word (سَنَة) in this example is (مَجرور) due to the word (أَلْفٍ).

Note 5: If the context permits, it is permissible to omit the (معدود) and mention the number only, e.g. (اِشْتَرَيْتُ الْفَرَسَ بِمِئَةٍ يَعْنِيْ بِمِئَةِ رُبِيَّةٍ) – I bought the horse for a hundred, that is, a hundred rupees.

3. The use of the words (بِضْعٌ), (نَيِّفٌ) and (نَيْفٌ)

1. The word (بِضْعٌ) denotes an unspecified number from 3 till 9, e.g. (بِضْعُ نِسْوَةٍ وَ بِضْعَةُ رِجَالٍ) – a few women and a few men, that is, between 3 and 10. The word (نَيِّفٌ) or (نَيْفٌ) denotes any number between two tens, e.g. (عِنْدِيْ عِشْرُوْنَ دِرْهَمًا وَنَيِّفٌ) – I have twenty and some silver coins, that is, less than 30. Similarly, (عِشْرُوْنَ جُنَيْهَةً وَنَيِّفٌ) – twenty and some guineas.
2. There is no masculine and feminine form of

(نَيِّفٌ). However, the word (بِضْعٌ) has a gender. For the masculine form, (بِضْعَةٌ) is used while (بِضْعٌ) is used for the feminine form. See the above examples.

3. The word (نَيِّفٌ) is only used after a ten, hundred or a thousand. However, the word (بِضْعٌ) can be used alone as well, e.g. (عِنْدِيْ بِضْعَةٌ وَسَبْعُوْنَ دِرْهَمًا أو عِنْدِيْ بِضْعَةُ دَرَاهِمَ) – I have seventy and some silver coins, or I have some silver coins.
4. The word (نَيِّفٌ) is used after a numeral while (بِضْعٌ) is used before a number. However, if its (تَمييز) is separate, it can succeed the numeral as well, e.g. (عِنْدَنَا خَمْسُوْنَ دِرْهَمًا وَبِضْعُ جُنَيْهَاتٍ) - We have fifty and some silver coins and a few pounds.
5. The word (نَيِّفٌ) has not been used in the Qur'ān.

Vocabulary List No. 42

Word	Meaning
اِنْفَجَرَ	to burst, for a spring to burst forth
جَلَدَ (ض)	to lash
سَاوَى	to equate
نَدَرَ (ن) (ك)	to be rare
وَرَدَ (ض)	to come, to be imported
آنَةٌ ، آنَاتٌ	anna (Indian currency)
اِحْتِفَالٌ	gathering
اِشْتِرَاكٌ	to participate, to subscribe
اِعْلَانٌ	notice, advert
بَارَةٌ	para (coin)
بَقَرٌ	cow
بُسْتَانٌ ، بَسَاتِيْنُ	garden, orchard
جَلْدَةٌ ، جَلْدَاتٌ	lash
جُنَيْهٌ أو جُنَيْهَةٌ	guinea, pound
سِعْرٌ ، أَسْعَارٌ	price

طَرْبُوْشٌ ، طَرَابِيْشُ	Turkish cap, fez
عِدَّةٌ و عَدَدٌ	number, amount
فَلْسٌ ، فُلُوْسٌ	money
قِيْمَةُ الْاشْتِرَاك	subscription fee
قِرْشٌ أو غِرْشٌ ، قُرُوْشٌ	piaster
مَاشِيَةٌ ، مَوَاشِ	livestock, cattle
مَجَلَّةٌ ، مَجَلَّاتٌ	magazine, journal
مِسَاحَةٌ	area, surface extent

Exercise No. 67

Translate the following sentences into English.

(1) هَلْ تَعْلَمُ كَمْ بَارَةً تُسَاوِيْ قِرْشًا ؟
أَرْبَعُوْنَ بَارَةً تُسَاوِيْ قِرْشًا وَاحِدًا .
(2) كَمْ قِرْشًا يُسَاوِيْ جُنَيْهَةً وَاحِدَةً ؟
جُنَيْهَةٌ وَاحِدَةٌ تُسَاوِيْ مِئَةَ قِرْشٍ .
(3) بِكَمْ اشْتَرَيْتَ كِتَابَ "سِيْرَةُ النَّبِيِّ صلى الله عليه وسلم" ؟
اِشْـــتَرَيْتُ هَذَا الْكِتَابَ فِيْ ثَلَاثِ مُجَلَّدَاتٍ بِاثْنَـــتَيْنِ وَعِشْرِيْنَ

رُبِيَّةً .

(4) وَاللهِ رَخِيْصٌ ، مَا هُوَ بِغَالٍ فِي هَذَا الزَّمَانِ .

صَدَقْتَ يَا أَخِيْ وَأَنَا اشْتَرَيْتُ كِتَابَ "زَادُ الْمَعَادِ" لِشَيْخِ الْإِسْلَامِ ابْنِ الْقَيِّمِ بِإِحْدَى عَشْرَةَ رُبِيَّةً .

(5) غَنِيْمَةٌ وَاللهِ ، فَإِنَّ هَذَا الْكِتَابَ نَدُرَ وُجُوْدُهُ لاَيُوْجَدُ بِأَيِّ قِيْمَةٍ ، وَمِنْ أَيْنَ اشْتَرَيْتَهُ ؟

اشْتَرَيْتُهُ مِنَ الْمَكْتَبَةِ الْقَيِّمَةِ فِيْ بَمْبَائِيْ وَهُنَاكَ تُبَاعُ الْكُتُبُ بِأَرْخَصِ قِيْمَةٍ نِسْبَةً إِلَى الْمَكَاتِبِ الْأُخَرِ .

(6) بِكَمْ هَذَا الطَرْبُوْشُ يَا شَيْخُ ؟

بِخَمْسَةٍ وَثَلاَثِيْنَ قِرْشًا يَا سَيِّدِيْ .

(7) وَاللهِ إِنَّهُ لَغَالٍ جِدًّا ، أَنَا أُعْطِيْ خَمْسَةً وَعِشْرِيْنَ قِرْشًا لاَ غَيْرُ .

يَا تُرَى[6] ، هَلْ هُوَ غَالٍ بِهَذَا الثَّمَنِ ؟ اَلاَ تَرَى كَيفَ عَلَتِ الْأَسْوَاقُ وَغَلَتِ الْأَشْيَاءُ وَكَمْ زَادَتِ الْأُجْرَةُ ؟

(9) طَيِّب يَا شَيْخُ خُذِ الثَّلاَثِيْنَ وَالسَّلاَمُ .

أَحْسَنْتَ خُذِ الطَّرْبُوْشَ وَهَاتِ الْفُلُوْسَ ، بَارَكَ اللهُ فِيْكَ .

[6] See Note 3, Lesson 34 in Volume 3.

(10) كَمْ كَانَ مِنَ الْحُضَّارِ فِي الْإِحْتِفَالِ السَّنَوِيِّ لِلْأَنْجُمَنِ الْإِسْلَامِيَّة ؟

يَكُوْنُ بَلَغَ عَدَدُهُمْ نَحْوَ أَلْفَيْنِ وَثَمَانِ مِئَةِ نَفَرٍ .

(11) هَلْ تَعْلَمُ مَا هِيَ أُجْرَةُ الْاِشْتِرَاكِ السَّنَوِيِّ فِي الْجَرِيْدَةِ "اَلْفَتْح" ؟

أَظُنُّ أَنَّ قِيْمَةَ الْاِشْتِرَاكِ فِيْهَا لاَ يَكُوْنُ فَوْقَ خَمْسِيْنَ قِرْشًا عَنْ سَنَةٍ .

(12) وَ مَا هِيَ أُجْرَةُ الْإِعْلَانِ ؟

عَنْ كُلِّ سَطْرٍ قِرْشٌ .

(13) كَمْ آتَيْتَ مِنَ الرُّبِّيَّاتِ لِتِلْكَ الدَّارِ الْوَسِيْعَة ؟

يَا سَيِّدِيْ ، أَعْطَيْتُ صَاحِبَهَا مِنَ الرُّبِّيَّاتِ خَمْسَةَ آلاَفٍ وَأَرْبَعَ مِئَةٍ وَخَمْسًا وَتِسْعِيْنَ (5495) .

(14) وَ مَا هِيَ مِسَاحَةُ تِلْكَ الدَّارِ ؟

مِسَاحَتُهَا تَبْلُغُ عَشْرَةَ آلاَفٍ وَمِئَتَيْ ذِرَاعٍ وَنَيِّفًا مِنَ الْأَذْرُعِ الْمُرَبَّعَة .

(15) وَبِكَمْ بِعْتَ بُسْتَانَكَ ؟

بِعْتُهُ بِاثْنَيْ عَشَرَ أَلْفَ رُبِّيَّةٍ .

(16) وَاللهِ لَقَدْ رَبِحَتْ تِجَارَتُكَ .
صَدَقْتَ ، بَارَكَ اللهُ فِيْكَ يَا أَخِيْ الْعَزِيْزَ .

Exercise No. 68

Translate the following verses of the Qur'ān.

(1) إِنَّ إِلَهَكُمْ إِلَهٌ وَاحِدٌ .

(2) إِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّهِ اثْنَا عَشَرَ شَهْرًا .

(3) فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً .

(4) يَا أَبتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا .

(5) الزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ .

(6) لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ .

(7) أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ .

(8) وَأَرْسَلْنَاهُ إِلَى مِئَةِ أَلْفٍ أَوْ يَزِيدُونَ .

(9) إِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلاَثَةِ آلاَفٍ مِّنَ الْمَلآئِكَةِ مُنْزَلِينَ .

(10) وَمِنَ الإِبْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ .

(11) غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بِضْعِ سِنِينَ .

Exercise No. 69

Translate the following sentences into Arabic.

(1) How many cattle do you have?
We have 200 cows, fifty plus camels and 25 goats.
(2) Sir, for how much are you selling this book?
Its price is ten rupees.
(3) It is not cheap but is expensive. I will only give nine rupees, not more.
Brother, it is not expensive. Okay, take it and hand over the money. May you be blessed.
(4) For how much did you buy this book?
I bought it for twelve rupees and eight annas.
(5) What is the subscription for the magazine, "Al-Furqān"?
I think its subscription is nine rupees annually, not more.
(6) How much is that house being sold for?
It will be sold for 15 450 rupees.
(7) What is the area of this house?

Its area is approximately 500 square (مُرَبَّع) cubits.

(8) Do you know the number of Muslims in the world?
The number of Muslims is approximately 700 million.[7] From them, 100 million are in India.
(9) How many boys are there in your madrasah?
There are more than 400 students in our madrasah.

Exercise No. 70

Observe the analysis of the following sentence.

[7] This was probably the Muslim population at the time when this book was written, viz. around 1327 A.H.

اِشْتَرَيْتُ	خَمْسَ	تُفَّاحَاتٍ	بِ	اِثْنَيْ عَشَرَ	قِرْشًا
الفعل مع الفاعل	اسم العدد ، مفرد ،	تَمْيِيْز ، مجرور جمع	حرف الجرّ	عدد مركب ، الجزء الأول معرب مجرور جرّه بالياء والثانِي مبنٍ على الفتح	تَمْيِيْز العدد المركب ، منصوب واحد
	مفعول منصوب		جارّ	مجرور	
الفعل مع الفاعل والمفعول = جملة فعلية					

Lesson 46

The Ordinal Numbers

(اَلْعَدَدُ التَّرْتِيْبِيُّ أو الْوَصْفِيُّ)

1. In the previous lesson you have learnt the numerals. Now study the ordinals carefully.

(a) from 1 to 10

Examples:

1. اَلدَّرْسُ الْأَوَّلُ – (the first lesson)
2. اَلدَّرْسُ الثَّانِيْ – (the second lesson)
3. اَلدَّرْسُ الثَّالِثُ – (the third lesson)
4. اَلدَّرْسُ الرَّابِعُ – (the fourth lesson)
5. اَلدَّرْسُ الْخَامِسُ – (the fifth lesson)
6. اَلدَّرْسُ السَّادِسُ – (the sixth lesson)
7. اَلدَّرْسُ السَّابِعُ – (the seventh lesson)
8. اَلدَّرْسُ الثَّامِنُ – (the eighth lesson)
9. اَلدَّرْسُ التَّاسِعُ – (the ninth lesson)
10. اَلدَّرْسُ الْعَاشِرُ – (the tenth lesson)

1. اَلْحِكَايَةُ الْأُوْلَى (the first story)
2. اَلْحِكَايَةُ الثَّانِيَةُ (the second story)
3. اَلْحِكَايَةُ الثَّالِثَةُ (the third story)
4. اَلْحِكَايَةُ الرَّابِعَةُ (the fourth story)
5. اَلْحِكَايَةُ الْخَامِسَةُ (the fifth story)
6. اَلْحِكَايَةُ السَّادِسَةُ (the sixth story)
7. اَلْحِكَايَةُ السَّابِعَةُ (the seventh story)
8. اَلْحِكَايَةُ الثَّامِنَةُ (the eighth story)
9. اَلْحِكَايَةُ التَّاسِعَةُ (the ninth story)
10. اَلْحِكَايَةُ الْعَاشِرَةُ (the tenth story)

Note 1: All these words are (معرب). However the (اعراب) cannot appear on the word (الْأُوْلَى) because it is (مقصور). See Lesson 10.8.

Note 2: The plurals of the ordinal numbers are (سالِم) – sound.

اَلْأَوَّلُوْنَ ، الثَّانُوْنَ ... الثَّالِثُوْنَ الخ

Note 3: The word (اَلْآخِرُ) or (اَلْأَخِيْرُ) is also used in opposition to (اَلْأَوَّلُ), e.g. (هُوَ الْأَوَّلُ وَ الْآخِرُ).

Note 4: Sometimes the word (أَوَّلُ) refers to the beginning of something. Then its plural will be (اَوَائِلُ). Similarly, the plural of (آخِرُ) is (أَوَاخِرُ) and the plural of (أَوْسَطُ) is (أَوَاسِطُ), e.g.

(اَوَائِلُ رَمَضَانَ) – the initial days of Ramad̲ān.

The plural of (أُوْلَى) is (أُوَلُ) and (أُوْلَيَاتٌ).

(b) from 11 to 19

11. اَلدَّرْسُ الْحَادِيْ عَشَرَ – (the eleventh lesson)

12. اَلدَّرْسُ الثَّانِيْ عَشَرَ – (the twelfth lesson)

11. اَلْحِكَايَةُ الْحَادِيَةَ عَشْرَةَ (the eleventh story)

12. اَلْحِكَايَةُ الثَّانِيَةَ عَشْرَةَ (the twelfth story)

Similarly till (التَّاسِعَ عَشَرَ) and (التَّاسِعَةَ عَشْرَةَ).

Note 5: In the above-mentioned examples, both the numbers are indeclinable on a fat<u>h</u>ah (المبنِي على الفتح) like (أَحَدَ عَشَرَ). However, some philologers are of the view that the first part is (معرب) and this is the general practice nowadays. Accordingly, the (اعراب) of the (موصوف) will be applied to it, e.g.
(اَلدَّرْسُ الثَّالِثُ عَشَرَ), (فِي اللَّيْلَةِ الرَّابِعَةِ عَشْرَةَ),
(فِيْ خَامِسِ عَشَرَ رَمَضَانَ).

(c) All the tens from (عِشْرُوْنَ) till (تِسْعُوْنَ) and (مِئَةٌ) and (أَلْفٌ) are used in their normal forms for the ordinal numbers. However, the definite article is generally prefixed to them, e.g.
(اَلْعِشْرُوْنَ) – the twentieth, (اَلْحَادِيْ وَالْعِشْرُوْنَ) – the twenty first, (اَلْحَادِيَةُ وَالثَّلاَثُوْنَ) – the thirty first, (اَلْمِئَةُ) – the hundredth.

2. The ordinal numbers generally occur as adjectives in a sentence and are used with a (موصوف), e.g.

(اَلْكِتَابُ الْأَوَّلُ) – the first book,
(اَلدَّرْسُ الْحَادِيْ وَالْعِشْرُوْنَ) – the twenty first lesson.

Sometimes they are (مضاف), e.g.
(رَابِعُهُمْ) – the fourth among them, (خَامِسَةُ الْبَنَاتِ) – the fifth girl.

3. In ordinal numbers, when the (آحَادٌ) – singular numbers and the (عُشُوْرٌ) – tens are used with (مِئَةٌ) and (أَلْفٌ), the word (بَعْدَ) is prefixed before the last number, e.g.
(فِي السَّنَةِ الثَّانِيَةِ وَالْأَرْبَعِيْنَ وَثَلاَثِمِائَةٍ بَعْدَ الْاَلْفِ) – the one thousand three hundred and forty second year. Instead of (بَعْدَ الْاَلْفِ), one can also say (وَالْأَلْفِ).

Note 6: The smallest number was mentioned first in this example followed by the larger numbers in stages. This order cannot be changed.

4. For the fractions (كُسُوْرٌ), the word (نِصْفٌ) is used for half while the scales of (فُعُلٌ) or (فُعْلٌ) are

used for the remainder, e.g. ⅓ - (ثُلُثٌ) or (ثُلْثٌ). The plural is (أَثْلاَثٌ).

¼ - (رُبُعٌ) or (رُبْعٌ). The plural is (أَرْبَاعٌ).

⅕ - (خُمُسٌ) or (خُمْسٌ). The plural is (أَخْمَاسٌ).

⅙ - (سُدُسٌ) or (سُدْسٌ). The plural is (أَسْدَاسٌ).

This continues till (عُشُرٌ) or (عُشْرٌ), plural (أَعْشَارٌ).

⅔ (ثُلُثَانِ), ¾ (ثَلاَثَةُ أَرْبَاعٍ), ⅝ (خَمْسَةُ أَثْمَانٍ).

Note 7: If you want to form a fraction above (عَشْر), construct it from the original number thus:

four elevenths (أَرْبَعَةٌ مِنْ أَحَدَ عَشَرَ),

eleven twentieths (أَحَدَ عَشَرَ مِنْ عِشْرِيْنَ).

The particle (عَلَى) can be used in place of (مِنْ), e.g. (أَحَدَ عَشَرَ عَلَى عِشْرِيْنَ) - eleven twentieths.

When whole numbers and fractions are mentioned together, they will be separated by a (وَ), e.g. four and three fifths (أَرْبَعٌ وَ ثَلاَثَةُ أَخْمَاسٍ),

five and fifteen over forty
(خَمْسٌ وَ خَمْسَةَ عَشَرَ عَلَى أَرْبَعِيْنَ).

Note 8: Sometimes a quarter is written as (−), half is written as (<) and three quarter is written as (≤), e.g.

2¼ is written as (2−),

2½ is written as (2<),

2¾ is written as (2≤).

These signs are written slightly thinner than the numbers and are separated from them.

5. The distributive adjectives, 2 by 2, 3 by 3, etc. are expressed by the forms (مَفْعَلُ) and (فُعَالُ), e.g.

(جَاءَتِ الْفُرْسَانُ مَثْنَى وَثُلاَثَ وَرُبَاعَ) – The riders came in twos, threes and fours. These words occur as the (حال) in a sentence and are therefore (منصوب). See 10.2.

This can also be expressed by repeating the number in the accusative case (حالة النصب), e.g.

(جَاءَتِ الْفُرْسَانُ اِثْنَيْنِ اِثْنَيْنِ ثَلاَثَةً ثَلاَثَةً أَرْبَعَةً أَرْبَعَةً)

Note 8. The phrase (مَوْحَدُ) and (أُحَادُ) is seldom used for 1 by 1. Instead the words (فُرَادَ), (فُرَادًا) or (فُرَادٰى) are most often used, e.g.

(جَاؤُوْا فُرَادٰى يعنِيْ وَاحِدًا وَاحِدًا) – They came one by one.

6. The numerical adjectives expressing the composition of anything are used on the scale of (فُعَالِيٌّ), e.g.

Meaning	Feminine	Masculine
twofold, biliteral	ثُنَائِيَّةٌ	ثُنَائِيٌّ
threefold, triliteral	ثُلاَثِيَّةٌ	ثُلاَثِيٌّ
fourfold, quadriliteral	رُبَاعِيَّةٌ	رُبَاعِيٌّ
fivefold	خُمَاسِيَّةٌ	خُمَاسِيٌّ
sixfold	سُدَاسِيَّةٌ	سُدَاسِيٌّ
sevenfold	سُبَاعِيَّةٌ	سُبَاعِيٌّ
eightfold	ثُمَانِيَّةٌ	ثُمَانِيٌّ
ninefold	تُسَاعِيَّةٌ	تُسَاعِيٌّ
tenfold	عُشَارِيَّةٌ	عُشَارِيٌّ

This scale cannot be used for compound numbers or one with conjunctions (معطوف). To express

something made of eleven parts, one will say (ذُوْ أَحَدَ عَشَرَ جُزْءً) for the masculine and (ذَاتُ أَحَدَ عَشَرَ جُزْءً) for the feminine. In this way, you can use any other number.

7. The numerical adverbs "the first time", "the second time", etc. may be expressed by the use of the noun (مَرَّةً) as the (موصوف) and the ordinal number as an adjective (صفة).

Examples: (مَرَّةً أُوْلَى أو اَلْمَرَّةَ الْأُوْلَى) – the first time, (قَرَأْتُ الْقُرْآنَ الْمَرَّةَ الْأُوْلَى) – I recited the Qur'ān the first time.

(زُرْتُكَ الْمَرَّةَ الثَّانِيَةَ) – I visited you a second time.

Similarly, (اَلْمَرَّةَ الْعَاشِرَةَ) – the tenth time, (اَلْمَرَّةَ الْحَادِيَ عَشْرَةَ) – the eleventh time, (اَلْمَرَّةَ الْمِئَةَ) – the hundredth time.

The numerical adverbs may also be expressed by saying (أَوَّلاً) – firstly, (ثَانِيًا) – secondly etc. However, after (عَاشِرًا), the above-mentioned method has to be used.

Note 9: The phrase (مَرَّةً أُوْلَى) can also be expressed thus: (أَوَّلَ مَرَّة) while (مَرَّةً ثَانِيَةً) can be expressed as (مَرَّةً أُخْرَى) or (تَارَةً أُخْرَى).

8. The numerical adverbs, "once", "twice", may be expressed by using the noun (مَرَّةً) in (حالة النصب), e.g. (مَرَّةً) or (مَرَّةً وَاحِدَةً) – once, (مَرَّتَيْنِ) – twice. For more times, the cardinal number is used with the noun (مَرَّةً) as in (ثَلاَثَ مَرَّاتٍ) – three times, (أَحَدَ عَشَرَ مَرَّةً) eleven times, etc.

9. The plural of (مَرَّةً) which is (مِرَارًا) is used in (حالة النصب) to express the phrase, "several times" or "many times", e.g.
(رَأَيْتُهُ مِرَارًا) – I saw him many times. For this meaning, (كَمْ خَبَرِيَّة) can also be used. See 13.7.
Example: (كَمْ مَرَّةٍ أو كَمْ مِنَ الْمَرَّاتِ رَأَيْتُهُ) – How many times I saw him.

10. To express the phrase, "several" or "many",

(كَمْ خَبَرِيَّة) is used, e.g.

(كَمْ مِنَ الْغِلْمَانِ يَلْعَبُوْنَ فِي الْبُسْتَانِ) – Several boys are playing in the garden.

Vocabulary List No. 43

Word	Meaning
وُسْطَى (مؤنث أَوْسَط)	middle
بِلاَدُ الرَّأْسِ	Cape Colony
ثُلَّةٌ	large group of people
تَسَلَّقَ	to climb a wall
جِدَارٌ ، جُدْرَانٌ	wall
حَظٌّ ، حُظُوْظٌ	part
زَوْجٌ ، أَزْوَاجٌ	pair, spouse
سِكَّةٌ حَدِيْدِيَّةٌ	railway line
سَارَ (ض)	to travel
عَاصِمَةٌ ، عَوَاصِمُ	capital
قِطَارٌ ، قُطُرٌ	train, caravan of camels

قَارَّةٌ ، قَارَّاتٌ	continent
قَلْعَةٌ ، قِلاَعٌ	castle, fort
مَائِدَةٌ	table
مُضِيٌّ	to pass
شَرَّفَ	to ennoble
تَشَرَّفَ	to be honoured
طَابَ (ض)	to like, to be good
عَزَّزَ	to strengthen, to reinforce
نَكَحَ (ض)	to marry
كَهْفٌ ، كُهُوْفٌ	cave

Exercise No. 71

Translate the following sentences into English.

(1) إِنَّ السُّوْرَةَ الْأُوْلَى من القرآن المجيد تُسَمَّى بِسُوْرَةِ الْفَاتِحَةِ .

(2) تَعْلِيْمُ أَسْمَاءِ الْعَدَدِ يُوْجَدُ فِي الدرسِ الرّابعِ وَالْأَربعين والخامسِ والْأَربعين والسادس والْأَربعين .

(3) في أيِّ ساعةٍ تُشَرِّفُنَا بِالْمَجِيْءِ عِنْدَنَا ؟

(4) أَتَشَرَّفُ بِالْمَجِيْءِ عِنْدَكُمْ في الثامنةِ إن شاء الله تعالى .

(5) كنتُ في منـــزلك الساعةَ التاسعةَ ورُبْعٍ وبَقِيْتُ في انتظارك نصف ساعةٍ والساعةَ التاسعةَ وثلاثة أَرْبَاعٍ خرجتُ من الدار .

(6) بَلْدَةُ فُوْنَا (Puna) تَبْعُدُ عَنَّا نَحْوَ خمسِ سَاعَاتٍ من السكّةِ الْحَدِيْدِيَّةِ .

(7) رَكِبْنَا الْقِطَارَ وبلغْنَا هناك بعدَ مُضِيِّ أَرْبَعِ سَاعَاتٍ .

(8) تُقْسَمُ أَفْرِيْقِيَّةُ إلى سبعةِ أقسامٍ ، الأوّلُ يَشْتَمِلُ على بلادٍ يُرْوِيْهَا النِّيْلُ وفيه مصرُ والسُّوْدَانُ والثاني بلادُ الْمَغرِبِ وفيه الْجَزَائِرُ ومراكشُ والثالثُ أفريقيةُ الشَّرْقِيَّةُ وفيها زَنْجِبَارُ والرابعُ أفريقيةُ الْوُسْطَى والخامسُ أفريقيةُ الْغَرْبِيَّةُ والسادسُ أفريقيةُ الْجَنُوْبِيَّةُ وفيها بلادُ الرَّأْسِ والسابعُ الْجَزَائِرُ التَّابعةُ لهذه الْقَارَّةِ .

(9) خُذِ الثُّلُثَيْنِ من هذا البِطِّيْخِ وأنا آخُذُ الثُّلُثَ الأخِيْرَ .

(10) قُسِّمَ مَا ترك أبِيْ من المال فوجدتْ أُمِّيْ منه الثُّمُنَ ومن الباقِي وجدتُ خُمُسَيْنِ وخُمُسًا واحدا وجدتْ أُخْتِيْ

والْخُمُسَيْنِ الْبَاقِيَيْنِ وجد أخِيْ .

(11) يَمْشِيْ العَسْكَرِيُّوْنَ صباحًا ثُلاَثَ ورُبَاعَ ونخرجُ مساءً من المدرسةِ مثنَى وثُلاثَ .

(12) البناتُ دخلنَ المدرسةَ فُرَادٰى .

(13) قرأتُ القرآنَ مرارا وفي كلِّ مرَّةٍ أَحْسَسْتُ كَأَنِّيْ أَقرأهُ المرَّةَ الأولى .

(14) وَرَدْتُ اليومَ فِي المدينة المنورة المرَّةَ الثامنةَ وأقمتُ هناك شهرًا وبضعةَ أيامٍ فِي كلِّ مرَّةٍ .

(15) زُرْتُ الشَّامَ المرَّةَ الأولى وأعودُ إليها إن شاء اللّٰهُ تعالى مرةً أخرى .

(16) سِرْتُ كَمْ من البُلدانِ لكنْ ما رأيتُ بلدةً مثلَ القاهرةِ الَّتِيْ هي عاصمةُ مصرَ .

Exercise No. 72

Translate the following verses of the Qur'ān.

(1) سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ .

(2) إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا .

(3) ثُلَّةٌ مِّنَ الْأَوَّلِينَ ، وَقَلِيلٌ مِّنَ الْآخِرِينَ .

(4) وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ .

(5) وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ .

(6) وَلأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ .

(7) يُوصِيكُمُ اللّهُ فِي أَوْلاَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ فَإِن كُنَّ نِسَاء فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ .

(8) فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاء مَثْنَى وَثُلاَثَ وَرُبَاعَ .

(9) وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ .

(10) أَوَلاَ يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لاَ يَتُوبُونَ وَلاَ هُمْ يَذَّكَّرُونَ .

(11) مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى .

Exercise No. 73

Translate the following sentences into Arabic.

(1) The explanation of the (أسماء موصولة) was written in the forty second lesson of this book.
(2) The second sūrah of the Qur'ān is Sūrah Al-Baqarah.
(3) I will go to the madrasah after the fourth hour.
(4) Yesterday I read the first, second and third stories of the book, "A Thousand and One Nights" and tomorrow I will read the fifth and sixth stories.
(5) You take three quarters from this cloth and I will take one quarter.
(6) The wealth which my father left has been distributed. My mother received one eighth while I received seven eighths.
(7) The soldiers climbed the wall of the fort one by one.
(8) We entered the madrasah in fours and fives and left in twos and threes.
(9) I embarked on the train at Bombay in the first hour and I reached Nasik in the fourth hour.
(10) There is a distance of approximately four hours between Bombay and Nasik.

(11) This is the first time I saw this city.

(12) I read this book several times and found it to be very beneficial.

(13) Today we came to Bombay for business the tenth time and every time we stayed for a year and a few months.

(14) My paternal grandfather performed hajj five times and he passed away the sixth time in Makkah. May Allāh forgive him.

(15) We toured many cities but have not seen a city like Bombay.

Lesson 47

The Date

1. In order to show the date, one needs to know the names of the days and the months.

a) The days of the week (أَيَّامُ الْأُسْبُوْعِ):

Friday – (يَوْمُ الْجُمُعَةِ أو نَهَارُ الْجُمُعَةِ)

Saturday – (يَوْمُ السَّبْتِ)

Sunday – (يَوْمُ الْأَحَدِ)

Monday – (يَوْمُ الْإِثْنَيْنِ)

Tuesday – (يَوْمُ الثَّلاَثَاءِ)

Wednesday – (يَوْمُ الْأَرْبِعَاءِ)

Thursday – (يَوْمُ الْخَمِيْسِ)

Note 1: The word (يَوْمُ) is used most often while (نَهَارُ) is seldom used. Sometimes both these words are elided, e.g. (الثَّلاَثَاءِ), etc.

b) The Islamic months or lunar months

(شُهُوْرُ السَّنَةِ الْإِسْلَامِيَّةِ أو الْقَمَرِيَّةِ)

1) اَلْمُحَرَّمُ
2) اَلصَّفَرُ أو صَفَرُ
3) رَبِيْعُ الْأَوَّلُ
4) رَبِيْعُ الثَّانِيْ
5) جُمَادَى الْأُوْلَى
6) جُمَادَى الْأُخْرَى
7) رَجَبُ
8) شَعْبَانُ
9) رَمَضَانُ
10) شَوَّالُ أو اَلشَّوَّالُ
11) ذُو الْقَعْدَةِ
12) ذُو الْحِجَّةِ

Note 2: The months having the definite article (الْ) are triptotes (منصرف). The remainder of the months are diptotes (غير منصرف). See 10.7.

Some of the months are described by specific adjectives, e.g.

اَلْمُحَرَّمُ الْحَرَامُ – (the sacred Mu<u>h</u>arram)

صَفَرُ الْخَيْرِ – (Safar, the month of goodness)

رَجَبُ الْفَرْدُ – (the unique Rajab)

أو رَجَبُ الْمُرَجَّبُ – ((the the honoured Rajab))

أو رَجَبُ الْحَرَامُ – (the sacred Rajab)

شَعْبَانُ الْمُعَظَّمُ – (the venerated Sha'bān)

رَمَضَانُ الْمُكَرَّمُ – (the revered Rama<u>d</u>ān)

ذُو الْقَعْدَةِ الْحَرَامُ – (the sacred <u>Dh</u>ul Qa'dah)

ذُو الْحِجَّةِ الْحَرَامُ – (the sacred <u>Dh</u>ul <u>H</u>ijjah)

Note 3: The four months: Mu<u>h</u>arram, Rajab, <u>Dh</u>ul Qa'dah and <u>Dh</u>ul <u>H</u>ijjah are the sacred months of reverence, peace and safety.

The Islamic year is called (اَلسَّنَةُ الْهِجْرِيَّةُ) – the year of emigration or (اَلسَّنَةُ الْقَمَرِيَّةُ) – the lunar year. The alphabet (هـ) is used to denote this.

Note 4: There are other words also which are used for the word, "year": (عَامٌ ، أَعْوَامٌ), (حِجَّةٌ ، حِجَجٌ) and (حَوْلٌ ، حُؤُلٌ أو أَحْوَالٌ).

The Hijrah calendar began from 16 July 621 C.E. This is the date on which Rasūlullāh ﷺ emigrated from Makkah to Madīnah.

c) The months of the Gregorian or Solar Calendar

Egyptian	Syrian
يَنَائِرُ	كَانُوْنُ الثَّانِيْ
فِبْرَائِرُ	شُبَاطُ
مَارْسُ	آذَارُ
أَبْرِيْلُ	نَيْسَانُ
مَايُوْ	أَيَّارُ
يُوْنِيُوْ	حَزِيْرَانُ
يُوْلِيُوْ أو لُوْلِيُوْ	تَمُوْزُ
أَغُسْطُسْ	آبُ
سِبْتَمْبِرُ	أَيْلُوْلُ

تِشْرِيْنُ الْأَوَّلُ	أَكْتُوْبَرُ
تِشْرِيْنُ الثَّانِيْ	نُوْفِمْبَرُ
كَانُوْنُ الْأَوَّلُ	دِسَمْبَرُ

Note 5: All the English names are diptotes (غير منصرف). The Syrian names that are single words are sometimes used as (منصرف) and sometimes as (غير منصرف). The compound names are (منصرف).

The Christian year is referred to as (اَلسَّنَةُ الشَّمْسِيَّةُ) – the solar year or (اَلسَّنَةُ الْمِيْلَادِيَّةُ) – the year of the Christian era, that is, the year of the birth of Ísā عليه السلام.

The alphabets (ق–م) are used to indicate B.C. (قَبْلَ الْمَسِيْحِ - before the advent of Ísā عليه السلام) while (ب–م) or only (م) is used to indicate A.D. (بَعْدَ الْمَسِيْحِ - the era after Ísā عليه السلام). The alphabet (ع) is used in India to indicate the Christian calendar.

2. Use the ordinal number in the following manner to indicate the date:

- make it (مضاف) to the word (شهر) or to the name of the month, e.g. (ثَامِنُ شَهْرِ رَمَضَانَ) – the eighth of Ramadān or (ثَامِنُ رَمَضَانَ),
- prefix the definite article to it and make it the adjective of the word (يوم) or (تأريخ), e.g. (اَلْيَوْمُ الثَّامِنُ مِنْ شَهْرِ رَمَضَانَ أو مِنْ رَمَضَانَ) or (اَلتَّارِيْخُ الثَّامِنُ مِنْ شَهْرِ رَمَضَانَ أو مِنْ رَمَضَانَ).

For the year, write the number with the word (سنة) or without it, e.g.

(أَوَّلَ يَنَائِرَ سَنَةِ 1944 سنةِ أَلْفٍ وتسعمائَةٍ وأربعٍ وأربعين) – 1 January 1944.

When you want to say, "on a certain date", prefix the particle (فِيْ) or read the ordinal number in (حالة النصب), e.g. (بَدَأَتِ الْحَرْبُ الْكُبْرَى الْأُوْلَى فِي اليومِ الرَّابعِ مِنْ أَغُسْطُسَ أو رابعَ أَغُسْطُسَ سنةِ 1914 والثانيةُ فِيْ أَوَاخِرِ شهرِ سِبْتَمْبَرَ 1939) – The First World War

began on 4 August 1914 C.E. and the Second World War began at the end of September 1939 C.E.

Together with the date, the day and the time can be also mentioned, e.g.
(وُلِدَ رَشِيْدٌ بَعْدَ الْعَصْرِ قُبَيْلَ الْمَغْرِبِ يَوْمَ الْجُمُعَةِ الْخَامِسِ عَشَرَ من شَهْرِ يَنَائِرَ سنة 1916) – Rashīd was born after Àsr just before Maghrib on Friday 15 January 1916 C.E.
(تُوُفِّيَ سَعِيْدٌ صَبَاحَ الْعِشْرِيْنَ من شهرِ مارس سنة 1925) – Sa'īd passed away on the morning of the 20 March 1925.
Note 6: The deceased is referred to as (اَلْمُتَوَفَّى). To say (اَلْمُتَوَفِّى) is incorrect.

The predecessors had a different style of writing the date, e.g. no.1
(وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ رضي الله عنه لِخَمْسٍ خَلَوْنَ مِنْ شَهْرِ شَعْبَانَ سَنَة أَرْبَعٍ) which literally means, "Husain Ibn Àlī ﷺ was born when five nights had passed in the month of Sha'bān in the year 4 A.H. This means he was born on the fifth.

Here the word (خَمْسٍ) refers to (خَمْسِ لَيَالٍ) – five nights. It is for this reason that it is used in the feminine form. The verb (خَلَوْنَ) is a perfect tense verb of (خَلاَ). Sometimes the singular feminine form, (خَلَتْ), is used because (لَيَالٍ) is the plural of an unintelligent being.

e.g. no.2.
(قُتِلَ عُثْمَانُ رضي الله عنه لِثَمَانِيْ عَشْرَةَ خَلَتْ مِنْ ذِي الْحِجَّة سَنَةِ خَمْسٍ وَثَلاَثِيْنَ) – Úthmān ﷺ was martyred on Friday 18 Dhul Hijjah 35 A.H.

e.g. no.3.
(مَاتَ أَبُوْ بَكْرٍ الصِّدِّيْقُ رضي الله عنه يَوْمَ الثَّلاَثَاءِ لِثَمَانٍ بَقِيْنَ مِنْ جُمَادَى الْأُخْرَى سَنَةِ ثَلاَثَ عَشْرَةَ) – Abū Bakr ﷺ passed away on Tuesday when 8 nights remained of Jumādal Uhkrā 13 A.H., that is, on the 21st or 22nd.
In this example, the date has been specified with the amount of nights remaining.

Vocabulary List No. 44

Word	Meaning
اِتَّكَلَ	(7) to trust
أَدَّى	(2) to discharge
اِنْقَضَى	(6) to finish
اِنْهَدَمَ	(6) to collapse
سَلَكَ (ن)	to insert, to follow a school of thought
طَعَنَ (ف)	to stab
ظَهَرَ (ف)	to appear, to overpower
عَزَمَ (ض)	to make a firm resolve
هَاجَرَ	(3) to emigrate
رَبِيْعٌ	spring
آنِسَةٌ	young lady, miss
اِنْشِرَاحٌ	(6) relaxation, joy
أُهْبَةٌ	preparation
بَهْجَةٌ	splendour
تَشْرِيْفٌ	to make noble

جُنَيْنَةٌ	small garden
حَفْلَةٌ ، حَفْلاَتٌ	gathering
خَوَاجَةٌ ، خَوَاجَاتٌ	sir, Mr.
رَاقٍ – رَاقِيَةٌ	advanced
زِوَاجٌ أو قِرَانٌ	wedding, marriage
سِيَاسَةٌ	politics
سَلْخٌ أو مُنْسَلَخٌ	the last day of the month
سَلْخٌ	peel, skin
عَامُ الْفِيْلِ	The Year of the Elephant- the year when Abraha attacked the Ka'bah
عَامِرٌ	inhabited
عَقْدٌ	knot, nikāh
عُلْيَا (مؤنث أَعْلى)	highest
غُرَّةُ الشَّهْرِ	the first day of the month
غُرَّةٌ	white forelock of a horse, the first part of anything
فَارُوْقٌ	one who strictly differentiates between right and wrong
قَرِيْرُ الْعَيْنِ	delighted, gratified

كَرِيْمَةٌ	prized, daughter
رُوْسِيَا	Russia
بِلْجِيْكَا	Belgium
فَرَانْسَا	France
إِيْطَالِيَا	Italy
بُوْلَنْدَا	Poland
يُوْنَانَ	Greece
أَلْمَانِيَا	Germany
اَلْمَجَرُ	Hungary
مَجُوْسِيٌّ	fire-worshipper
مُحَارِبٌ	combatant, fighter
مُؤَرَّخٌ	dated
دَرَجَةٌ ، دَرَجَاتٌ	mark
سُلُوْكٌ	behaviour
شَهَادَةٌ	report
مِنْ قِبَلِ	from
بَدِيْهِيٌّ	clear

هَيْهَاتَ	impossible, preposterous
جَانِبٌ	compared to
مَدِيْدٌ	lengthy
اِقْتَرَنَ	attached
تَهْذِيْبٌ	discipline
فَضْلاً عَنْ	not to speak of, let alone
لَلْأَسَفِ	regretful, unfortunately
سَكَتَ عنه	to be silent about
وَلِذَا	therefore
صِيْتٌ	repute, fame
اِعْتِنَاءٌ	concern, interest
يُهِمُّ	to be important

Exercise No. 74

Observe carefully how the dates have been written in the following sentences and translate them into English.

(1) وُلِدَ سَيِّدُنَا مُحَمَّدٌ رَسُوْلُ اللهِ صلي اللهُ عليه وسلم بِمَكَّةَ عَامَ الْفِيْلِ فِي اليومِ الثاني عَشَرَ من ربيعِ الأول المطابقِ التّاسعَ والعشرينَ من شهرِ أَغُسطسَ سنة 570 م (سبعينَ وخمس مائة) واصطفاهُ اللهُ لِلنُّبُوَّةِ وتبليغِ رسالته إلى النَّاسِ لَمَّا بلغ صلي اللهُ عليه وسلم أربعينَ ، فدعا قومَهُ إلى دينِ اللهِ ثلاثَ عَشْرَةَ سنةً لكنْ ما آمنَ منهم إلاّ قليلٌ ، بلْ آذَوْهُ وأرادُوْا قتلَهُ فهاجر بأمرِ اللهِ تعالى إلى المدينةِ ووصلَ إليها لِستَّ عَشْرَةَ خلَتْ من شهرِ يُوْلِيُوْ سنةِ 621 م (إِحْدَى وعشرين وستّمائَةٍ) ومن هنا بدأَت السَّنَةُ الهجريّةُ ، فنصرهُ اللهُ تعالى في المدينةِ ، فاسْتأْصَلَ شجرةَ الكُفرِ والضلالِ بأصولها من جميعِ العربِ ، وسَلَكَهُمْ فِيْ دينٍ واحدٍ دِينِ الإسلامِ وجعل كلمةَ اللهِ هِيَ الْعُلْيَا فِي مدةِ عشرِ سنينَ ، ثمَّ توُفِّيَ قَرِيْرَ العَيْنِ بِيومِ الإثنينِ الثاني عشرَ من ربيعِ الأولِ سنةِ 11 هـ (إحدى عسرةَ من الهجرة) صلي اللهُ عليه وعلى آله وأصحابه وأتباعه أجمعين .

(2) أَعْدَدْتُ أُهْبَةَ السَّفَرِ لِلْحِجَازِ فِي غُرَّةِ شهرِ ذي القعدةِ الحرامِ سنةِ 1361 ه (إحدى وستّين وثلاثمائةٍ وألف من الهجرة) ووصلْتُ إلى مكةَ الْمُعَظَّمَةِ فِي مُنْسَلَخِ ذلك الشهرِ وَأَدَّيْتُ الْحَجَّ تاسعَ ذِي الحجة الحرامِ ومكثتُ هناك قليلا ثُمَّ خرجتُ من مكةَ إلى المدينةِ لزيارة المسجد النَّبَوِيِّ وقبره (صلي اللهُ عليه وسلم) أَوَّلَ الْمُحرَّمِ الحرام سنةِ 1362 ه (سنةِ اثنتين وستين وثلاثمائةٍ بعدَ الألفِ).

(3) وَصَلَنَا كتابُكُمْ العزيزُ الْمُؤَرَّخُ بيوم الإثنينِ الثالثِ عشر من المحرّمِ الحرامِ سنة 1363 ه الموافق 10 ينائرَ سنةِ 1944 م وهو جوابٌ لِرسالَتِنَا إليكُمْ الْمُؤَرَّخَةِ بيومِ الثلاثاءِ سلخِ ذِي الحجة الحرامِ سنةِ 1362 ه .

(4) عَمْرُوبْنُ الْعَاصِ الْمُتَوَفَّى سنة 43 (الثالثة والأربعين) للهجرةِ هو الذي فتح مصرَ فِي السنةِ العشرينَ فِي خلافةِ عُمَرَ الفارُوقِ رضي اللهُ عَنْهُمَا.

(5) وُلِدَ الْحَسَنُ بنُ عَلِيٍّ رضي اللّٰهُ عَنْهُمَا فِي النصفِ من رمضانَ سنةِ ثلاثٍ من الهجرةِ وهو أصحُّ مَا قِيْلَ فِي ولادَتِه .

(6) الخليفةُ الثّانِيْ عُمَرُ بْنُ الْخَطَّابِ رضي اللّٰهُ عَنْهُ هو أوّلُ خليفةٍ دُعِيَ بأمير المؤمنين ظهر الإسلامُ يومَ إسلامه ولذلك لُقِّبَ بالْفارُوقِ ، كانَ عالِمًا فقيهًا تَقِيًّا لَمْ يبلُغْ أحدٌ فِي العدلِ والعقلِ وتدبير المَمَالِكِ وحسنِ السِّياسةِ إلى درجتِه ، قال ابنُ مسعودٍ رضي اللّٰهُ عَنْهُ أَحْسِبُ عُمَرَ رضي اللّٰهُ عَنْهُ قد ذهب بتِسْعَةِ أَعْشَارِ العلمِ ، مَلَأَ الْعَالَمَ بِالْأَمْنِ والعدلِ ، طعنه أَبُوْ لُؤْلُؤَةَ الْمَجُوْسِيُّ بالْمَدِينةِ يومَ الْأَربعاءِ لِأَرْبَعٍ بقِينَ من ذي الحجةِ سنة ثلاث وعشرين ومات أول الْمُحرَّمِ سنة 24 ودُفِنَ بِجَانِبِ قبرِ النَّبِيِّ صلي اللّٰهُ عليه وسلم .

(7) تُوُفِّيَ أَبِيْ رحِمَهُ اللّٰهُ بمكَّةَ الْمُكَرَّمَةِ فِي التَّأريخِ الثانِيْ عشرِ من ذِي الحجة الحرامِ بعدَ الْحَجِّ سنةِ 1308 ھ (سنةِ ثمانٍ وثلاثمائةٍ بعدَ الألفِ) حينَ

كُنْتُ أنا ابنَ عشرِ سنينَ تقريبًا .

(8) اِبْنِيْ الأَكْبَرُ محمّدٌ وُلِدَ صباحَ الْجُمُعَةِ التاسعِ رمضان الْمُطابقِ رابعَ عشرَ أغُسْطُسَ 1913 م .

(9) يبتدئُ فصلُ الربيعِ من أحدٍ وعشرين آذار (مارس) والصّيفُ من 21 حَزِيْرَانَ (يُوْنِيُوْ) والْخَرِيْفُ من 21 أَيْلُوْلَ (سبتمبر) والشِّتاءُ من كانونِ الأوّلِ (دسمبر) .

(10) أَخْبَرَتْنَا الْجَرَائِدُ من لندن أَنَّ فِي الحربِ العالميةِ منذُ سبتمبرَ 1939 م إلى سبتمبرَ 1944 م قد انْهدمتِ البيوتُ بالْقَنَابلِ فوقَ أربعةِ مَلْيُوْنٍ (4000000) فِيْ إِنْكَلْتَرَا وحدها ، أَمَّا فِيْ رُوْسِيَا وبِلْجِيْكَا وَفَرَانْسَا وَإِيْطَالِيَا وَبُوْلَنْدَا وَيُوْنَانَ والْمَجَرِ وَأَلْمَانِيَا ومَا عَداها من مَمَالكِ أُوْرُوبَّا الرَّاقيةِ فلا عَدَّ وَلاَ حَدَّ ، وَقِسْ هَذَا أَيُّهَا التِّلميذُ النَّبِيْهُ هَلاَكَ مئاتِ ألفِ نُفُوْسِ الْمُحاربينَ وغيرَ الْمُحاربينَ فنعوذُ باللهِ من غضبِ اللهِ .

(11) Translate the following wedding invitation.

صُوْرَةُ دَعْوَةٍ لِعَقْدِ الزَّوَاجِ

الحمدُ للهِ على نِعَمِه وبعدَ الإتِّكَالِ عليهِ سُبْحَانَهُ عَزَمْنَا على عَقْدِ زِوَاجِ وَلَدِنَا رشيدٍ مع الْآنِسَةِ "جميلة" كَرِيْمَةِ الْخَوَاجَةِ عبدِ اللهِ الدِّهْلَوِيِّ فِيْ جُنَيْنَةِ الْحَفَلَاتِ بِشَارِعِ محمد علي يوم الجمعةِ الواقعِ فِي الرابعِ عشر من شهرِ ربيعِ الأولِ سنةِ 1363 ھ بعدَ العَصرِ فنرجو تشريفَكم لَنَا ولِلإِحْتِفَالِ بِوُجُوْدِكم ، لَازِلْتُمْ مظهرَ السُّرُورِ وبَهجةَ الْأَفْرَاحِ

الدَّاعِيْ مخلصكم

فلان

Exercise No. 75

(A) Translate the following sentences into Arabic.

(1) I wrote a letter to you dated the 20th Muharram Al-Harām 1363 A.H. I hope you have received it.
(2) We received your letter dated Sunday 3 Safar Al-Muzaffar 1363 A.H., corresponding to the 30th January 1944.
(3) The author of Tafsīr Tabsīrur-Rahmān is

Hadrat Makhdūm Àlī Faqīh Mahāimī who passed away on 8 Jumādal Ukhrā 835 A.H.

(4) My elder brother entered the Indian army on 10 January 1940 C.E. and he was despatched to the war in Africa. Then when the English conquered Africa, he returned safely on 15 June 1943 C.E. All thanks to Allāh.

(5) If Allāh wills, I will come to you on the first.

(6) Translate the following invitation to a wedding.

Wedding Invitation

With the grace of Allāh, we convey the glad tidings to you that our younger brother, Jalīl, has been engaged to marry Miss Zahrā, the daughter of Sayyid Badrān Al-Madanī. The nikāh will take place on 21 Sha'bān Al-Mu'azzam 1365 A.H. at Beg Muhammad Garden, situated on Muhammad Àlī Road.
We hope that you will attend and complete our joy.
Salāms
Yours sincerely

Khalīl

(B) أَجِبِ الْأَسْئِلَةَ الْآتِيَةَ بِالْعَرَبِيَّةِ

(1) مَتَى وُلِدَ مُحَمَّدٌ رَسُوْلُ اللهِ صلي اللهُ عليه وسلم وَمَتَى تُوُفِّيَ ؟

(2) مَتَى تُوُفِّيَ أَمِيْرُ الْمُؤْمِنِيْنَ عُمَرُ رضي اللهُ عَنْهُ وَمَنْ جَرَحَهُ وَأَيْنَ دُفِنَ ؟

(3) هَلْ تَعْلَمُ تأريخَ وفاةِ سيّدنا أَبِيْ بكر الصديق رضي اللهُ عَنْهُ ؟

(4) مِن أَيِّ تأريخٍ بدأتِ السنةُ الهجريةُ ؟

(5) بَيِّنْ أَسْمَاءَ الشُّهُوْرِ الشمسيّةِ عندَ أهل الشامِ وأهل مصر .

(6) متَى يبتدئ الربيعُ في مصر ؟

(7) هل تعلم كَم من البيوتِ انْهدمتْ فِي انكلترا فِي الحرب العالمية الماضية؟

(C) Translate the following letter into English.

مكتوبٌ من أبٍ إلى ابنٍ له يوبّخه على نقصان درجاتِ السلوك

ولدي العزيز

سلامٌ عليك ورحمة الله وبركاته ، قد جاءني من قِبَلِ رئيسِ المدرسة شهادة ثلاثة الأشهر الماضية مشتملةً على ما تستحقُّه من الدرجاتِ فِي تلك المدة ، فرأيتُ أنّ درجات شغلك جيّدةٌ مرضيّةٌ ولكن درجات سلوكك قليلةٌ رديئةٌ لأنّها ثلاثٌ من عشرٍ فقط ، ومن البديهيّ أنّ هذا أمرٌ هيهات أنْ يقعَ عندي موقع الإستحسان ، فإنّ العلوم الَّتِي تتلقّاها وإن كانت ضروريّةً ليست بشيئٍ فِي جانب التهذيبِ ، وإنِّيْ بعد الإختبار الطويلِ والتجربة المديدةِ وقفت على أن لا فائدةَ في التعليمِ ما لَمْ يقترنْ بالتهذيبِ ، لأنّ الإنسانَ لايُعَدُّ إنسانًا فضلا عن أن يُعَدُّ مسلمًا إلاّ إذا حسُنتْ أخلاقُه وكمُلتْ صفاته ويا لَلأسفِ إنّ تَهذيبَ الأخلاقِ فِي عصرنا هذا قد أصبح مسكوتًا عنه فِي أكثرِ المدارسِ ، ولِذَا يا بُنَيَّ لَمْ أُرْسِلْكَ إلاّ إلى المدرسة الّتِي طار صِيْتُها فِي حُسنِ التعليمِ والإعتناء بالآداب والتهذيبِ لِتُصْلِحَ نفسَك وتُهذِّبَ أخلاقك ، فإن أردتَّ أن تُرْضِيَنِيْ وتُزِيْلَ آثارَ سُخْطِيْ فاجتهدْ حتَّى تنالَ دائمًا أعلى درجةٍ في السلوكِ ، فإنّ هذا يُهِمُّنِيْ أكثرَ من العلومِ والسلام ،

والدك عبيد الله

Lesson 48

Telling the Time

1. To express the statement, "What is the time", one should say, (اَلسَّاعَةُ كَمْ) or (كَمِ السَّاعَةُ). In the reply, the word (اَلسَّاعَةُ) is the (مبتدا) while the number will form the (خبَر), as mentioned below.

(أَخْبِرْنِيْ مِنْ فَضْلِكَ كَمِ السَّاعَةُ الآنَ) – Please tell me what is the time now?

(اَلسَّاعَةُ وَاحِدَةٌ تَمَامًا) – It is precisely one o'clock.
(اَلسَّاعَةُ وَاحِدَةٌ وَرُبْعٌ) – It is a quarter past one.
(اَلسَّاعَةُ وَاحِدَةٌ وَثَلاَثَةُ أَرْبَاعٍ أو اَلسَّاعَةُ اثْنَتَانِ إِلاَّ رُبْعًا) – It is one forty five or quarter to two.
(اَلسَّاعَةُ وَاحِدَةٌ وَعَشْرُ دَقَائِقَ) – It is ten past one.
(اَلسَّاعَةُ وَاحِدَةٌ وَنِصْفٌ) – It is half past one.
(اَلسَّاعَةُ وَاحِدَةٌ وَثُلُثٌ أو اَلسَّاعَةُ وَاحِدَةٌ وَعِشْرِيْنَ دَقِيْقَةً) – It is twenty past one.

Note 1: the word (سَاعَةٌ) means "watch", "one

hour" and "a moment", e.g. (تَوَقَّفْ سَاعَةً) – Wait for a little while. This word has been used for Qiyāmah as well in the Qur'ān, e.g. (اقْتَرَبَتِ السَّاعَةُ) – Qiyāmah has approached.

The word (دَقِيْقَةٌ - plural دَقَائِقُ) is used for "minute" while the word (ثَانِيَةٌ - plural ثَوَانٍ or اَلثَّوَانِيْ) is used for "second".

The hand of the watch is called (عَقْرَبُ السَّاعَةِ) or (اِبْرَةُ السَّاعَةِ).

2. There are different ways of saying, "What time did you go to the madrasah or any other place, or what time are you going or will go"? For example, if it is said,

(مَتَى ذَهَبْتَ إِلَى الْمَدْرَسَةِ) or (مَتَى تَذْهَبُ إِلَى الْمَدْرَسَةِ), the response will be

(ذَهَبْتُ أو أذْهَبُ إِلَى الْمَدْرَسَةِ سَاعَةَ عَشرٍ ونصْفٍ) or

(السَّاعَةَ الْعَاشِرَةَ وَالنِّصْفَ) or (فِي السَّاعَةِ الْعَاشِرَةِ وَالنِّصْفِ) – I went, am going or will go to the madrasah at half past ten.

The Times of the Day and Night

3. When indicating the time of the day, night or other times, the words will be read with a (نصب), e.g. (صُمْتُ نَهَارًا) – I fasted during the day.
(أَفْطَرْتُ لَيْلاً) – I broke my fast at night.
Similarly, one may say,
(جِئْتُ صَبَاحًا ، مَسَاءً ، ضُحًى ، ظُهْرًا ، عِشَاءً), etc.

The particle (فِيْ) can be prefixed to these words as: (فِي اللَّيْلِ وَالنَّهَارِ).

The words (وَقْتَ) or (عِنْدَ) are most often prefixed to the words (ظُهْر ، عَصْر ، عِشَاء) and (ضُحًى), e.g.
(جَاءَنِيْ أَخُوْكَ وَقْتَ الظُّهْرِ) – Your brother came to me at the time of Z̲uhr.

For the word "yesterday", (أَمْسِ) or (بِالْأَمْسِ) is used, while (أَوَّلَ أَمْسِ) or (قَبْلَ أَمْسِ) is the day before yesterday. "Tomorrow" is (غَدًا) and the

"day after tomorrow" is (بَعْدَ غَدٍ), e.g.
(أَتَيْتُكَ أَمْسِ وَأَوَّلَ أَمْسِ وَسَآتِيْكَ غَدًا وَبَعْدَ غَدٍ إن شاء الله تعالى) – I came to you yesterday and the day before yesterday and if Allāh wills, I will come to you tomorrow and the day after tomorrow.

Note 2: The word (أَمْسِ) is (المبنِيْ على الكسْرِ) – indeclinable on a kasrah. It is always read with one kasrah.

4. Sometimes the word (ذَات) is prefixed to the words (يوم) and (ليلة), e.g.
(لَقِيْتُ ذَاتَ يَوْمٍ أَوْ ذَاتَ لَيْلَةٍ أَبَاكَ فِي الْمَسْجِدِ) – One day or one night I met your father in the musjid.
The phrases (ذَاتَ صَبَاحٍ) and (ذَاتَ مَسَاءٍ) are also used.

Note 3: The words used to express time are called (ظرف الزَّمان). When they are read (منصوب) in a sentence, they are referred to as (مفعول فيه). This was discussed in Lesson 43. The details will follow in Lesson 62.

Expressing Age

5. 5. To say, "What is your age?", say, (كَمْ سَنَةً عُمْرُكَ) or (اِبْنُ كَمْ سَنَةً أَنْتَ). The response should be, (عُمْرِيْ خَمْسَ عَشْرَةَ سَنَةً) or (أَنَا اِبْنُ خَمْسَ عَشْرَةَ سَنَةً) - I am fifteen years old. Sometimes the word (سَنَةً) is elided, e.g.
(هُوَ اِبْنُ عِشْرِيْنَ) – He is 20 years old;
(هِيَ بِنْتُ خَمْسِيْنَ) – She is fifty years old.

Vocabulary List No. 45

Word	Meaning
أَجْمَلَ	(1) to act well
اَلْأَشُدُّ	strength, maturity, that is between 18 to 30 years
أَفَاضَ (ي)	(1) to make flow, to continue
تَعَشّى (ي)	(4) to have supper, dinner

تَغَدَّى (و)	(4) to have breakfast or lunch
تَمَدَّى (أصله تَمَدَّدَ)	(4) to be long, to lie down
تَمَشَّى(ي)	(4) to walk
جَمْعًا	together
حَقَّقَ	(2) to establish, to prove
حِفْظٌ	protection
غُدُوٌّ وَ رَوَاحٌ	coming and going (in everything)
سَوَّى (ي)	(2) to make equal, proper, to make, to do
صِغَرٌ	childhood
عَاشَ (ض ، ي)	to live
غُدُوٌّ	morning
كَلاَّ	never, beware
كَوَّنَ	(2) to create, to make
مَطَارٌ أو مَحَطَّةُ الطَّيَّارَاتِ	airport
اِسْتِعْذَارٌ	to apologise
خُضُوْعٌ	humility

عَرَضَ (ض)	to submit, to propose
حَالَمَا	as soon as
فَضَّ (ن)	to pry open
اِسْتَرْوَحَ	to smell
طَيٌّ	fold, depth
عِتَابٌ	reproach
وَمِيْضٌ	sparkle, twinkle
خِلاَلٌ	within
عِبَارَةٌ	text
رَاعَ (ن ، و)	to frighten, to startle
هَوْلٌ ، أَهْوَالٌ	terror, fright
مَوْقِفٌ	place, situation
رَهِيْبٌ	dreadful, awful
مَدْمَعٌ ، مَدَامِعُ	lachrymal canal (source of tears)
أَسْخَطَ	to anger, to exasperate
حَنُوْنٌ	affectionate, loving
لاَمَ (ن ، و)	to blame, to censure

أَلْبَسَ	to clothe, to dress, to drape
رِدَاءٌ ، أَرْدِيَةٌ	robe, cloak
خَجَلٌ	disgrace, shame
هَفْوَةٌ	slip, lapse
هَا أَنَا ذَا	here I am

Exercise No. 76

Translate the following sentences into English.

(1) هَلْ عِندك ساعةٌ يا سعيد؟

نعم يا سيدي عندي ساعةٌ .

(2) الآن كَمِ السَّاعةُ ؟

السَّاعةُ عندي خمسٌ وعشرُ دقائقَ .

(3) فِي أيِّ ساعةٍ خرجتَ من البيتِ ؟

خرجتُ السَّاعةَ الخامسةَ إلاّ ربعًا .

(4) كيف تعرفُ السَّاعةَ والدقيقةَ ؟

أعرفُ السَّاعةَ بالعقربِ الصغيرةِ والدقيقةَ بالكبيرةِ .

(5) طيّب ! وهل فِي ساعتِكَ إبرةُ الثوانِيْ ؟

نعم يا سيدي عندي فيها إبرةُ الثوانِيْ .

(6) هل تعلمُ كَمْ ثانيةً تُساوي دقيقةً ؟

ستون ثانيةً تُساوي دقيقةً .

(7) وَكَمْ دقيقةً تُساوي ساعةً ؟

ستون دقيقةً تُساوي ساعةً .

(8) كَم من الساعات تُكَوِّنُ الليلَ والنهارَ ؟

أربعٌ وعشرون ساعةً تُكَوِّنُ الليلَ والنهارَ .

(9) هل يستوي الليلُ والنهارُ دائمًا ؟

كَلاَّ ! ليس كذلك بل يكوْنُ النهارُ أطولَ فِي الصّيفِ والليلُ أطولَ فِي الشّتاء .

(10) أحسنتَ ! شُفْ كَمِ السَّاعةُ الآنَ يا بُنَيَّ ؟

يا سيدي الآنَ السَّاعةُ خَمْسٌ وَعشرون دقيقةً .

(11) أحسنتَ ! وهل تَتَذَكَّرُ كَمْ سَنَةً عُمْرُكَ ؟

نعم عمري اليوم أربع عشرةَ سنةَ وستَّةَ أشهُرٍ وبضعة أيامٍ .

(12) هل بلغ أخوك الكبير أَشُدَّهُ ؟

نعم هو ما شاء الله فِي السنةِ العشرين اليوم .

(13) وكم سنة عمر أختك الصغرى ؟
يا سيدي فِي الشهر الآتِي هي تبلغ التسعَ من السنين .
(14) وهل بلغتْ كريمةُ عمِّكَ حسن باشا عشرَ سنواتٍ ؟
أَظُنُّ أنَها لَمْ تبلغ عشرًا بل هي فِي السنة التاسعةِ إلى الآن .
(15) أحسنتَ وأجملتَ ! بارك الله فيك .
وأنتَ يا أستاذي الشفيقَ أدامَ اللهُ فُيُوْضَكَ .
(16) يا سعيد ! إنِّي سُررتُ بفهمك فِي صِغَرك وأرجو أنّك إذا بلغت أشدَّك ستكون شابًّا نافعًا للقومِ .
آمين ! حَقَّق اللهُ رجاءَكَ وجعلنِي خادمًا للإسلام والمسلمين .

Exercise No. 77

Translate the following sentences into English.

(1) رَكِبْنَا طائرةً من مطار بمبائي صباحًا بعد ما صلّينا الفجر وأكلنا الفطور وشربنا الشاي وطارت الطيارة ساعةَ سبعٍ وعشرٍ دقائقَ وما برحتْ تطير حتَّى بلغتْ مَحطةَ الطيارات فِي دهلي ساعة اثنتَي عشرة تَمامًا فنَزَلنا من الطيارة وأدينا الأمورَ اللازمةَ فِي ساعة واحد وربع ، ثم

تغدّينا وتمدّينا قليلا للإستراحة ، ثم صلينا الظهرَ والعصرَ جمعا ثم رجعنا من دهلي في نفس تلك الطيارة ساعة ثلاثٍ ونصفٍ فوصَلْنا إلى منْزلنا ساعة ثمانٍ ونصفٍ فصلينا المغربَ والعشاء جمعًا وأكلنا العشاءَ وتعشّينا وتمشّينا قليلا ثم عدنا إلى حجرة النوم فسبحان الذي سخّر لنا البحرَ والبرقَ والرياحَ ويُفيضُ علينا من نعمائه دائمًا بالغدوّ والرواح .

(2) يكون طلوع الشمس فِي اليوم السابع والعشرين من سبتمبر الساعةَ 5 و 50 دقيقةً (الساعة الخامسة وخمسين دقيقةً) والغُرُوبُ الساعة 6 و 56 دقيقةً .

(3) طلعت الشمسُ اليومَ ساعةَ ستٍّ ونصفٍ وغربتْ ساعة سبعٍ واثنتين وأربعين دقيقةً .

(4) كان عندي شابٌّ لَمْ يبلغ من العمر أكثر من سبع عشرة سنةً.

(5) عمرُ أخي الأكبر خمس وعشرون سنةً وأحد عشرَ شهرًا ويبلغ فِي أواسطِ رمضان الآتِي ستًّا وعشرين إن شاء الله تعالى .

(6) هذا الغلامُ ابنُ عشرِ سنين وتلك أختہ الكبيرة بنتُ خمس وعشرين .

(7) ماتتْ جدّته رحمها الله تعالى فِي أواخر السنة الماضية ولها من العمر مائة سنةٍ ونيِّفٌ .

(8) عاش جدِّيْ قرنًا كاملا وتوفِّيَ رحمه الله تعالى فِي السنة الماضية فِي رجب وله من العمر مائةٌ وعشرون سنة .

(9) قدم القائد الأعظم محمد عليّ جناح إلى دهلي أولَ أمسِ ليشتملَ الْمَجلسَ الشورى فاستقبله المسلمون استقبالا عظيما.

(10) سنُسافرُ من بـــمبائي غدًا أو بعد غدٍ إن شاء الله تعالى.

Exercise No. 78

(A) Translate the following sentences into Arabic.

(1) Come Hamīd, where are you going?
I am going to the madrasah.
(2) Do you have a watch?
Yes, I have a watch.

(3) What is the time now?
According to my watch, it is quarter past ten.
(4) What time does the madrasah open? (تُفْتَحُ - is opened)
Brother, the madrasah opens at half past ten.
(5) What time does it close? (تُغْلَقُ - is closed)
The madrasah closes at 12.40.
(6) What time did you come out of the house?
I came out at 9.45.
(7) Do you know how many minutes there are in one hour?
Yes, one hour has sixty minutes.
(8) How do you recognize the hour and minutes in a watch?
I understand the minutes from the large hand and the hour from the small hand.
(9) When do you have supper?
We have supper after Maghrib at eight o'clock.
(10) When do you sleep?
I sleep after Íshā at nine o'clock.
(11) Where did your father go the day before yesterday and when will he return?
He went to Hyderabad and will return tomorrow or the day after tomorrow, if Allāh wills.
(12) Do you know what is your age?
Yes, I know my age is ten years and three months.

(13) How old is your small brother?
He is presently eight years and six months old.
(14) Congratulations! You seem to be a very clever boy.
May Allāh make it so. Now I seek your permission.
(15) Good, in the protection of Allāh.
May you also be in His protection.

(B) Translate the following letter into English.

مكتوب من ابنٍ إلى أبيه فِي الاستعذارِ

والدي السيّد الْمُحترمَ

اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

وبعدَ أداءِ ما فُرِضَ عليَّ من الخضوعِ والإحترامِ أعرضُ يا مولايَ أنّه قد أتاني كتابك العزيزُ المؤرخُ بيوم الأربعاء الرابع عشر من شهر شعبان المعظم 1364 ه على غفلةٍ ، وحالَمَا فضَضْتُهُ استروحتُ من طيِّه رِيْحَ العتاب ، فشرعتُ فِي قرائته بين الرجاء والخوف ، وإذا بِوَمِيْضِ السخطِ يلمع من خلال عباراته ، فَرَاعَنِيْ هَولُ ذاك الموقف الرهيب وسالتْ مدامعِيْ ندمًا ، لا لِكَوْنِيْ أهملتُ بعضَ الواجبات بل لأنِّي أسخطْتُ

والدي الحنونَ ، فلذا أقبلتُ على نفسي ألومها لما أَلْبَسَتْنِيْهِ لَدَيْكَ من رِداءِ الْخَجَلِ ، ولكن أملي يا سيدي منك أنّك تغفر لي هذه الهفوةَ لِمَا ترانِيْ من شدّةِ الندامةِ عليه ، وها أنا ذا طالبٌ دُعاءَكَ الصالحَ .

ولله عليَّ عهدٌ أنّك لا ترى مِنِّيْ بعده إلاّ ما يسرُّك بِمَنِّهِ وكَرَمِهِ.

ولدُكَ الخَادِمُ

عبد الرحمن

Lesson 49

The Particles

(اَلْحُرُوْفُ)

1. The particle is such a weak word that it cannot convey its own meaning without the assistance of a noun or verb. However, after the support of a noun or verb, it becomes so strong that it causes changes in the meanings of many verbs. It is also so essential that without it, the noun and the verb remain scattered around. Hence there is a dire need to focus special attention to it.

2. The particles which have a meaning are referred to as (حُرُوْفُ الْمَعَانِيْ) while the alphabets like (ا ، ب ، ت), etc. are referred to as (حُرُوْفُ الْمَبَانِيْ - the foundational particles). Only the former will be discussed in this lesson.

3. All the (حُرُوْفُ الْمَعَانِيْ) are indeclinable (المبنِيْ). They are not more than 80 in number.

4. Some of the (حُرُوْف) cause a change in the

(اعراب) of nouns and verbs. They are called the (حُرُوْفٌ عَامِلَةٌ). Those (حُرُوْف) that do not cause any change are called (حُرُوْفٌ غَيْرُ عَامِلَةٍ).

5. The (حُرُوْفٌ عَامِلَةٌ) comprise the following categories:

(a) **(حُرُوْفُ الْجَرِّ) or (حُرُوْفُ الْجَارَّةِ)**

These are 17 particles that render (جرّ) to a noun. They are as follows:

←

رُبَّ	خَلاَ	مُذْ	مُنْذُ	وَ	لِ	كَ	تَ	بِ
إِلَى		حَتَّى	عَلَى	عَنْ	فِيْ	عَدَا	مِنْ	حَاشَا

[1] **(بِ)** – in, at, because, with, oath etc.

It is used for several meanings, e.g.

(كَتَبْنَا بِالْقَلَمِ) – We wrote with the pen.

(طُبِعَ الْكِتَابُ بِمِصْرَ) – The book was printed in Egypt.

(آمَنْتُ بِاللّٰهِ) – I believed in Allāh.

(فَأَخَذَهُمُ اللّٰهُ بِظُلْمِهِمْ) – Allāh caught them because

of their oppression.
(بِاللهِ) – By Allāh (oath).

It can also be extra (زائد), that is, having no particular meaning, e.g. (أَلَيْسَ اللهُ بِكَافٍ عَبْدَهُ) – Is Allāh not sufficient for His slave?

It is used to render an intransitive verb transitive, e.g.
(ذَهَبَ حَامِدٌ بِكِتَابِيْ) – Hāmid took my book. The meaning of (ذَهَبَ) is "he went". By using the particle (بِ), the meaning of "taking away" is created.

[2] **(تَ)** – is used for an oath and it is specific with the word "Allāh", e.g. (تَاللهِ لَقَدْ آثَرَكَ اللهُ) – By Allāh, Allāh has preferred you over us.

[3] **(كَ)** – "like" - is used for a comparison, e.g. (اَلْعِلْمُ كَالنُّوْرِ) – Knowledge is like light.

[4] **(لِ)** or **(لَ)** – for, towards, time, to, possession.

Examples:

(لِلّٰهِ) – for Allāh.

(إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ)

I turned my face towards the One who created the skies and the earth.

(قُوْمُوْا لِقُدُوْمِ الْأُسْتَاذِ) – Stand for the teacher when he comes.

(قُلْتُ لِزَيْدٍ) – I said to Zaid.

(هَذَا الْكِتَابُ لِخَالِدٍ) - This book belongs to Khālid.

The (ل) is (مفتوح) when prefixed to a pronoun (ضمير), e.g. (لَهُ), (لَكُمْ).

[5] **(وَ)** is used for taking an oath, e.g. (وَاللهِ), (وَالشَّمْسِ وَالْقَمَرِ), (وَرَبِّ الْكَعْبَةِ).

Sometimes the (و) is used in the meaning of (رُبَّ), that is, "many" or "some". Such a (و) is called (واوُ رُبَّ), e.g.

(وَبَلْدَةٍ لَيْسَ بِهَا أَنِيْسٌ   إِلاَّ الْيَعَافِيْرُ وَإِلاَّ الْعِيْسُ) – There

are many cities where there is no one who can console except for gazelles and breeding camels.

Note 1: The particle of conjunction, (و), meaning "and", is used very frequently but it is from the (حُرُوْفٌ غَيْرُ عَامِلَةٍ).

[6] **(رُبَّ)** – some, many.

It is generally succeeded by a word that is (نكرة موصوفة) – an indefinite noun that is described by an adjective, e.g.

(رُبَّ رَجُلٍ كَرِيْمٍ لَقِيْتُهُ) – I have met many a noble person.

Sometimes the succeeding word is (نكرة غير موصوفة), that is, not having an adjective, e.g. (رُبَّ إِشَارَةٍ أَبْلَغُ مِنَ الْعِبَارَةِ) – Some gestures are more eloquent than written words.

[7] & [8] **(مُذْ)** and **(مُنْذُ)** – since. These two words are used to indicate a span of time, e.g.

(مَا رَأَيْتُهُ مُذْ أو مُنْذُ يَوْمِ الْجُمُعَةِ) – I did not see him since Friday.

[9] **(مِنْ)** – from, of, some, among, due to, e.g.
(سِرْتُ مِنْ بَمْبَائِيْ إِلَى كَلْكَتَّه) – I travelled from Bombay till Calcutta.
(خُذْ مِنَ الصُّنْدُوْقِ مَا شِئْتَ) – Take whatever you want from the box.
(فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ) – Some of you are disbelievers and some of you are believers.
(مِمَّا خَطِيْئَاتِهِمْ أُغْرِقُوْا) – They were drowned due to their sins.
The particle (مِنْ) is also (زائد). It is most often (زائد) after (نفي) and (استفهام), e.g. (مَا لَنَا مِنْ شَفِيْعٍ) – We do not have any intercessor.
(هَلْ لَكُمْ مِنْ نَصِيْرٍ) – Do you have a helper?

[10] **(فِيْ)** – in, regarding, about, due to, e.g.
(اَلْكِتَابُ فِي الدُّرْجِ) – The book is in the drawer.
(تَكَلَّمَ زَيْدٌ فِيْ أَخِيْهِ) – Zaid spoke about his brother.
(دَخَلَتْ امْرَأَةٌ النَّارَ فِيْ هِرَّةٍ) – A woman entered the fire due to a cat.

[11] **(عَنْ)** – from, on behalf of, e.g.

(خَرَجْتُ عَنِ الْبَلَدِ) – I went out of the town.

(أَعْطَيْتُهُ الدَّرَاهِمَ عَنْ زَيْدٍ) – I gave him the silver coins on behalf of Zaid.

(رُوِيَ الْحَدِيْثُ عَنْ أَنَسٍ رضي اللهُ عنه) – The <u>h</u>adī<u>th</u> was narrated from Anas ﷺ.

[12] **(عَلَى)** – on, in spite of, e.g.

(اجْلِسْ عَلَى الْكُرْسِيِّ) – Sit on the chair.

(وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ) – Undoubtedly your Lord forgives the people in spite of their oppression.

[13] **(إِلَى)** – till, towards, e.g.

(سَافَرْتُ مِنَ الْهِنْدِ إِلَى مَكَّةَ) – I travelled from India to Makkah.

(تَوَجَّهْتُ إِلَى الْكَعْبَةِ) – I turned towards the Ka'bah.

[14] **(حَتَّى)** – till, until, even, e.g.

(حَتَّى مَطْلَعِ الْفَجْرِ) – until the rise of true dawn.

(قَدِمَ الْحَاجُّ حَتَّى الْمُشَاةِ) – The pilgrims came, even those who walked.

Note 2: The second and third meanings are used more often when the particle (حَتَّى) is prefixed to a verb. Then it will not be a (حرف الجرّ) but will render (نصب) to (فعل مضارع), e.g.

(قِفْ هَهُنَا حَتَّى أُصَلِّيَ) – Wait here until I perform salāh.

[15] [16] & [17] **(حَاشَا), (خَلاَ)** and **(عَدَا)** – All three words mean, "besides" or "except". They are used for (استثناء). See 43.8. Examples:

(جَاءَ الْقَوْمُ حَاشَا زَيْدٍ) – The people came besides Zaid.

(جَاءَ الْقَوْمُ خَلاَ زَيْدٍ) - The people came except Zaid.

(جَاءَ الْقَوْمُ عَدَا زَيْدٍ) - The people came save Zaid.

(b) **(اَلْحُرُوْفُ الْمُشَبَّهَةُ بِالْفِعْلِ)** – The particles which resemble the verb. They are :

(إِنَّ – أَنَّ – كَأَنَّ – لَكِنَّ – لَيْتَ – لَعَلَّ).

These 6 words are also referred to as (إِنَّ وَأَخَوَاتُهَا) – Inna and its sisters. See Lesson 37. They are called (اَلْحُرُوْفُ الْمُشَبَّهَةُ بِالْفِعْلِ) because they resemble the verb in certain aspects. They are triliteral (ثلاثي) or quadrilateral (رباعي) like the verbs. The final letter has a fat<u>h</u>ah as in the verbs. The words (إِنَّ) and (أَنَّ) resemble (فِرَّ) and (فَرَّ) in totality while (لَيْتَ) resembles (لَيْسَ).

It was mentioned in Lessons 25 and 37 that these words appear before a (جملة اسمية) and render (نصب) to the (مبتدأ).

[1] (إِنَّ) is always used at the beginning of a statement, e.g. (إِنَّ رَبَّكَ لَغَفُوْرٌ رَحِيْمٌ) – Indeed your Lord is most forgiving and most merciful. However, after the verb (قَالَ) or any of its derivatives, it appears in the middle of the statement as well, e.g. (قَالَ إِنَّهُ يَقُوْلُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ) – He (Mūsā ﵇) said, "He (Allāh) says that the cow should be

yellow.” It must be remembered that (أَنَّ) is never used after (قَالَ).

After the words (عَلِمَ) and (شَهِدَ), (أَنَّ) is generally used but (إِنَّ) is used in specific cases, e.g.

(وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ)

Allāh knows that you, (O Messenger), are His prophet and Allāh bears testimony that the hypocrites are liars.

Note 3: No change occurs in the meaning of a (جملة اسمية) due to the insertion of (إِنَّ). Only some emphasis is created in the sentence. Accordingly, (إِنَّ زَيْدًا حَاضِرٌ) and (زَيْدٌ حَاضِرٌ) mean the same thing.

[2] The particle (أَنَّ) cannot appear at the beginning of a sentence. It only comes in the middle, e.g.

(سَمِعْتُ أَنَّ زَيْدًا شُجَاعٌ = سَمِعْتُ شُجَاعَةَ زَيْدٍ) – I heard that Zaid is brave, that is, I heard of the bravery of Zaid. This shows that (أَنَّ) changes a

(جملة اسمية) to the meaning of a verbal noun (مَصْدَرٌ). Such a verbal noun is called (مَصْدَرٌ مُأَوَّلٌ). In the analysis, this (مَصْدَرٌ) is the (مفعول) of the verb (سَمِعْتُ). In some sentences, it will be the (فاعل), e.g. (سَرَّنِيْ أَنَّكَ شُجَاعٌ = سَرَّنِيْ شُجَاعَتُكَ) – Your bravery has pleased me. The word (شُجَاعَتُكَ) is the (فاعل) in this sentence.

Note 4: Here is an interesting grammatical riddle for you to solve. The sentence is:

أَنَّ زَيْدٌ كَرِيْمٍ

You will find several apparent errors in this sentence. Firstly, the sentence begins with (أَنَّ). Secondly, the noun after (أَنَّ) should have been (منصوب) but here it has (رفع). Thirdly, the word (كَرِيْمٍ) has (جرّ) instead of (رفع).

Solution

The particle (أَنَّ) here is not a (حرف) but a verb

like (فَرَّ). Originally it was (أَنَنَ), meaning to groan. The word (زَيْدٌ) is the (فاعل). Therefore it is (مرفوع). In the word (كَرِيْمٍ), the (ك) is a (حرف الجرّ) while (رِيْمٍ - antelope) is (مَجرور). The sentence therefore means, "Zaid groaned like an antelope."

Sometimes the particles (إِنَّ) and (أَنَّ) are rendered (ساكن) and read as (إِنْ) and (أَنْ). In order to differentiate this (إِنْ مُخَفَّفَةٌ) from (إِنْ شَرْطِيَّةٌ) and (إِنْ نَافِيَةٌ), a (لَ) is prefixed to the (خبر). Sometimes the (إِنْ مُخَفَّفَةٌ) renders (نصب) to the (اسم) and sometimes it has no effect, e.g.
(إِنْ زَيْدٌ أو زَيْدًا لَعَالِمٌ) – Indeed Zaid is learned. However, (أَنْ مُخَفَّفَةٌ) does not have any effect on the succeeding word, e.g.
(عَلِمْتُ أَنْ زَيْدٌ عَالِمٌ) – I knew that Zaid was learned.

The particles (إِنَّ) and (أَنَّ) always appear before

a noun. However when they become (ساكن), they can appear before a verb. The particle (إِنْ) most often appears before (كَانَ) and (ظَنَّ) and their derived forms, e.g.
(إِنْ كَانَتْ لَكَبِيْرَةً) – Undoubtedly it was a heavy thing.
(إِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِيْنَ) – Indeed we regard you as being from among the liars.
Note that the (خبر) has (لَ) prefixed to it.

After (أَنْ مُخَفَّفَةٌ), the particle (س) or (سوف) is prefixed to (فعل مضارع) and (قَدْ) is prefixed to (الفعل الماضي) in order to distinguish it from (أَنْ ناصبة الفعل), e.g.
(عَلِمَ أَنْ سَيَكُوْنُ مِنْكُمْ مَرْضٰى) – He knew that some of you will be ill.
(لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوْا رِسَالاَتِ رَبِّهِمْ) – so that he knows that they conveyed the message of their Lord.

[8](وَاعْلَمْ فَعِلْمُ الْمَرْءِ يَنْفَعُهُ أَنْ سَوْفَ يَأْتِيْ كُلُّ مَا قُدِرَا)
Know for knowledge benefits a person that whatever has been decreed will appear.

[3] (كَأَنَّ) – "as if" - is used for a comparison, e.g. (كَأَنَّ هَذَا الْكَلْبَ أَسَدٌ) As if this dog is a lion.

Note 5: The word (كَأَنَّ) can also be made (ساكن). It most often appears before a (الفعل المنفِيْ بِلَمْ) – a verb made negative by the particle (لَمْ), e.g. (كَأَنْ لَمْ يَرَهُ أَحَدٌ) – As if no one saw him.

[4] (لَعَلَّ) – "perhaps" - is used for expressing hope (اَلتَّرَجِّيْ), e.g. (لَعَلَّ ابْنَكَ تَقِيٌّ) – Perhaps or I hope that your son is pious.

[8] In this verse, the sentence (فَعِلْمُ الْمَرْءِ يَنْفَعُهُ) is a (جُمْلة مُعْتَرِضَة) – a parenthetical clause. The (فاعل) of (اِعْلَمْ) is a pronoun (أنتَ) concealed in it. The sentence (أَنْ سَوْفَ يَأْتِيْ كُلُّ مَا قُدِرَا) forms the (مفعول) of (اِعْلَمْ). The alif in (قُدِرَا) is (زائد). This is permitted in poetry.

[5] (لَيْتَ) – "would that, I wish that". It is used to express a desire or wish, e.g.

(أَلاَ لَيْتَ الشَّبَابَ يَعُوْدُ يَوْمًا   فَأُخْبِرَهُ بِمَا فَعَلَ الْمَشِيْبُ)

Listen, I wish that youth could return one day so that I could inform it of what old-age has done.

[6] (لَكِنَّ) "but" – is used for (استدراك), that is, to remove the surmise that was created by the first statement in the listener's mind, e.g.

(جَاءَ الْحَاجُّ لَكِنَّ أَبَاكَ مَاجَاءَ) – The pilgrims came but your father did not come. By saying, (جَاءَ الْحَاجُّ) - the pilgrims came, the listener surmised that his father also came. By saying (لَكِنَّ) – but…, that conjecture was removed.

Note 6: The word (لَكِنَّ) can also be (ساكن) or (مُخَفَّف). Then it can appear before a verb also and it becomes (غير عاملة), e.g.

(أَلاَ إِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلَكِنْ لاَّ يَشْعُرُوْنَ) – Listen, they are the mischief makers but they do not even perceive it.

(c) **The Particles of Negation (حروف النفي), (مَا) and (لاَ)**

The particles (مَا) and (لاَ) sometimes, like (لَيْسَ), render (رفع) to the (اسم) and (نصب) to the (خبر), e.g. (مَا هَذَا بَشَرًا) – This is not a human.
(لاَ رَجُلٌ أَفْضَلَ مِنْكَ) – There is no man more virtuous than you.
But most often, both these particles are (غير عاملة).

Sometimes a (ت) is suffixed to the particle (لاَ) to become (لاَتَ). It has the same function as (لاَ), e.g. (لاَتَ حِيْنَ مَنَاصٍ) – This is not the time for escape. The original sentence was (لاَتَ الْحِيْنُ حِيْنَ مَنَاصٍ), where (الْحِيْنُ) is the (اسم) and (حِيْنَ) the (خبر) which is (منصوب).

Note 7: It was mentioned in Lesson 20,

paragraphs 3 and 4 that the particles (لَمْ), (لَمَّا) and (لَنْ) also create the meaning of negation. But they are specific with (فعل مضارع). In the next lesson you will learn that (إِنْ) is sometimes also a particle of negation.

Note 8: The particle (لاَ) always remains one of negation. However, the particle (مَا) is most often regarded as a noun. Then it can fall into several categories:

1. (مَا اِسْتِفْهَامِيَّة) – what thing. See Lesson 13.
2. (مَا مَوْصُوْلَة) – whatever. See Lesson 42.
3. (مَا ظَرْفِيَّة) – as long as. See Lesson 37.

There is also a (مَا مَصْدَرِيَّة) which is counted among the (حروف). See the next lesson, paragraph 5.

(e) (لاَ لِنَفْيِ الْجِنْسِ) – the particle that negates a whole category or species. It appears before an indefinite noun and renders (نصب) to it,

e.g. (لاَ رَجُلَ فِي الدَّارِ) – There is no man in the house.
(لاَ خَيْرَ فِيْ مَالِ الْبَخِيْلِ لِنَفْسِهِ) There is absolutely no benefit in a miser's wealth for himself.
(لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ) – There is no power or might except with Allāh.

(e) (حروف النِّدَاءِ) – the vocative particles. They are (يَا), (أَيَا), (هَيَا), (أَيْ) and (أَ). If a noun succeeding these particles is (مفرد), meaning (غير مضاف), a (ضمّة) is read on the final letter, e.g. (يَا زَيْدُ), (يَا رَجُلُ). If the succeeding noun is (مضاف), it will be (منصوب), e.g. (يَا عَبْدَ اللهِ). Sometimes a non-specified person is called out. Then too, the (مُنَادٰى – the word referring to the person who is called out) will be (منصوب), e.g. if a blind man calls out, (يَا رَجُلاً خُذْ بِيَدِيْ - O man, hold my hand.)

The particle (يَا) is very commonly used. It can be

used for (مُنَادٰى قريب) and (مُنَادٰى بعيد), that is, whether the person you are calling out to is near or far. The particles (أَيَا) and (هَيَا) are for (مُنَادٰى بعيد) while (أَيْ) and (أَ) are for (مُنَادٰى قريب), e.g.

أَيَا جَبَلَيْ نَعْمَانَ بِاللهِ خَلِّيَا   نَسِيْمَ الصَّبَا يَخلُصْ إِلَيَّ نَسِيْمُهَا

O the two mountains of Na'mān, leave the eastern morning breeze for Allāh's sake so that it can reach me.

أَجَارَتَنَا إِنَّا مُقِيْمَانِ هَهُنَا

O our neighbour, we are staying here.

Note 9: It would have been appropriate to mention the particles of response after the vocative particles. However, since they fall in the category of (حُرُوْفٌ غَيْرُ عَامِلَةٍ), they will be mentioned in the next lesson under this category.

(g) **(الحروفُ النَّاصِبَةُ لِلْمُضَارِعِ)** – the particles which render (نصب) to (فعل مضارع).

These are (أَنْ), (لَنْ), (كَيْ) and (إِذَنْ). These particles appear before (فعل مضارع) and render (نصب) to it, e.g.

(أَحْسِبُ أَنْ تَذْهَبَ الْيَوْمَ إِلَى لاَهُوْرَ) – I think you will go to Lahore tomorrow.

(لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ) – We will not be patient with one (type of) food.

(تَعَلَّمْتُ الْقُرْآنَ كَيْ أَعْمَلَ بِهِ) – I learnt the Qur'ān in order to practise on it.

(إِذًا تُفْلِحَ) – Then, you will be successful.

These particles were mentioned in Lesson 20, paragraph 4. More details will follow in the section of (اعراب الفعل).

Note 10: The particle (أَنْ) is called (أَنْ مَصْدَرِيَّة) because it changes the (فعل مضارع) to the meaning of the verbal noun, e.g. (أُحِبُّ أَنْ تَقْرَأَ) means (أُحِبُّ قِرَائَتَكَ) – I love your reading.

(g) **(الحروفُ الْجَازِمَةُ لِلْمُضَارِعِ)** – the particles which render (جَزم) to (فعل مضارع).

These are (لَمْ), (لَمَّا), (لاَمُ الْأَمْرِ), (لاَ النَّهْيِ) and (إِنْ). These particles appear before (فعل مضارع) and render (جَزم) to it, e.g. (لَمْ يَذْهَبْ) – He did not go.

(لَمَّا يَذْهَبْ) – He did not go as yet.

(لِيَذْهَبْ) – He should go.

(لاَ تَذْهَبْ) – You do not go.

(إِنْ تَذْهَبْ أَذْهَبْ) – If you go, I will go.

These particles were mentioned in Lesson 20. They will be discussed again under (اعراب الفعل).

Note 11: The particle (إِنْ) is a (حَرْفُ الشَّرْطِ) – a particle of condition. It appears before two sentences where the first one is called the (شَرْط) and the second one is called the (جَزَاء). If (و) is prefixed to it, it means, "even though". In this case, there will not be a need for two sentences after it. One sentence will precede it, e.g.

(سَأَذْهَبُ إِلَى الْمَدْرَسَةِ وَإِنْ لاَتَذْهَبْ) – I will go to the madrasah even though you do not go. For this meaning, the particle (وَلَوْ) can also be used, but it is specific for the past tense, e.g.
(ذَهَبْتُ إِلَى الْمَدْرَسَةِ وَلَوْ لَمْ تَذْهَبْ) - I will go to the madrasah even though you did not go.

Note 12: The above-mentioned seven categories are (حُرُوْفٌ عَامِلَةٌ). The (حُرُوْفٌ غَيْرُ عَامِلَةٍ) will be mentioned in the next lesson.

Lesson 50

The Non–Causative Particles

(اَلْحُرُوْفُ الْغَيْرُ العَامِلَةِ)

Note 1: Among the (حُرُوْفٌ غَيْرُ عَامِلَةٍ), some are causative (عَامِلَةٌ) whereby they have an effect in one case while in another case, they are non-causative.

1. The **(حُرُوْفُ الْعَطْفِ)** are ten:

←

لَكِنْ	أَمْ	إِمَّا	أَوْ	بَلْ	لاَ	حَتَّى	ثُمَّ	فَ	وَ

Note 2: The meaning of (عَطْف) is 'to incline'. When a (حرفُ العطف) appears between two words or sentences, it inclines the succeeding word to the preceding one. It renders both the words or sentences into the same case (حالة الإعراب). The preceding word is called (مَعْطُوْفٌ عَلَيْه) and the succeeding word is called (مَعْطُوْفٌ).

[1] **(وَ)** – "and". It is used to combine two things under one command, e.g.

(جَاءَ زَيْدٌ وَعَمْرٌو) – Zaid and Àmr came. This example shows that Zaid and Àmr are both included in the act of coming.

[2] **(فَ)** – "then". It is used for combination and sequence, e.g. (جَاءَ حَمِيْدٌ فَرَشِيْدٌ) – Hamīd came and Rashīd came with.

(فَ) – "because". This indicates the cause. It is called (فَاءُ السَّبَبِيَّةِ) and it is most often used with (إِنَّ), e.g.

(اِقْرَأِ الْقُرْآنَ فَإِنَّهُ يَنْفَعُكَ) – Read the Qur'ān because it will be of benefit to you.

[3] **(ثُمَّ)** – "then". It is used for combination and sequence with a delay, e.g. (ذَهَبَ قَاسِمٌ ثُمَّ هَاشِمٌ) – Qāsim went, then Hāshim. This will be said when there is the slightest delay between the going of Qāsim and

Hāshim.

[4] **(أَوْ)** – "or". It is used for showing one of two things, e.g. (خُذْ هَذَا أَوْ ذَاكَ) – Take this or that.

[5] **(أَمْ)** – "or". This is similar to (أَوْ) but it is used in a question, e.g. (أَهَذَا أَخُوْكَ أَمْ ذَاكَ) – Is this your brother or that? On such an occasion, (أَوْ) cannot be used.

[6] **(إِمَّا)** – "either". It is also used in the meaning of (أَوْ) but it is always repeated and it introduces the details that are to follow, e.g. (اَلثَّمَرُ إِمَّا حُلْوٌ وَإِمَّا مُرٌّ) – The fruit is either sweet or bitter.

[7] **(لَكِنْ)** – "but". It is used for (استدراك). See Lesson 49. Example:
(حَضَرَ التَّلاَمِذَةُ لَكِنْ يُوْسُفُ لَمْ يَحْضُرْ) – The students attended but Yūsuf did not attend.

Note 3: The particle (لَكِنْ) is (غير عاملة) while (لَكِنَّ) is (عاملة).

[8] **(لاَ)** – "not", e.g. (أَكْرِمِ الصَّالِحَ لاَ الطَّالِحَ) – Honour the pious, not the impious.

[9] **(بَلْ)** – "nay, rather". It is used for (إِضْرَاب), that is, to abandon one statement and focus towards another, e.g. (مَا ذَهَبَ حَامِدٌ بَلْ خَالِدٌ) - H̲āmid did not go, rather Khālid went.

[10] **(حَتَّى)** – "until, even". It is used to indicate the end limit, e.g. (قَدِمَ الْقَافِلَةُ حَتَّى الْمُشَاةُ) – The caravan came, even those who walked.

Note 4: The particle (حَتَّى) is used in many ways. One is a (حرف الجرّ) and this is the one used most often. The second one is (غير عاملة) as a conjunction. The third one appears before a

(فعل مضارع) and renders (نصب) to it. It was discussed in Lesson 20. It will be further discussed under (اعراب الفعل).

2. **(حروف الاستفهام) – the particles of interrogation**.

They are (أَ) and (هَلْ). The particle (أَ) is frequently used by appearing before nouns, verbs and particles. The particle (هَلْ) does not appear before particles.

Examples: (أَزَيْدًا رَأَيْتَ), (أَرَأَيْتَ زَيْدًا), (أَلَمْ تَرَ زَيْدًا) – Did you see Zaid?

(هَلْ زَيْدٌ حَاضِرٌ) – Is Zaid present?

(هَلْ رَأَيْتَ زَيْدًا) – Did you see Zaid?

3. **(حروف الْإِيْجَابِ) – the particles of response**. They are eight:

لاَ	إِنَّ ، إِنَّهْ	جَيْرِ	جَلَلْ	أَجَلْ	إِيْ	بَلَى	نَعَمْ

(1) **(نَعَمْ)** – "yes". This word is used to indicate an

agreement with the statement in the question, whether the statement is positive or negative, e.g. If in response to the question, (هَلْ جَاءَكَ زَيْدٌ) – "Did Zaid come to you?", one replies, (نَعَمْ), it will mean, "Yes, Zaid came. If the question is, (أَمَا جَاءَكَ زَيْدٌ) – "Did Zaid not come to you?" and one replies, (نَعَمْ), it will mean, "No, Zaid did not come."

(2) **(بَلَى)** – "yes, why not". Its function is to change a negative statement to a positive one, e.g. (أَلَسْتُ بِرَبِّكُمْ) – Am I not your Lord?" The response to this question is, (بَلَى), "Why not, you are certainly our Lord."

(3) **(إِيْ)** – "yes". This word is always used with an oath, e.g. (إِيْ وَرَبِّيْ) – "Yes, I take an oath in the name of my Sustainer." The phrase, (إِيْ وَاللهِ) is used very often. In today's colloquial language, this has been abridged to (إِيْوَ).

(4) [5], [6] & [7] **(أَجَلْ ، جَلَلْ ، جَيْرِ ، إِنَّ أو إِنَّهْ)** – All four words have the same meaning as (نَعَمْ).

Examples:

يقولون لِيْ صِفْهَا فَأَنْتَ بِوَصْفِهَا
خَبِيْرٌ أَجَلْ عِنْدِيْ بِأَوْصَافِهَا عِلْمُ

They say, "Describe this woman because you are well acquainted with her attributes." Yes, I am well aware of her attributes.

قالوا نَظَمْتَ عُقُوْدَ الدُّرِّ قُلْتُ جَلَلْ
أَتَقْتَحِمُ الْمَنُوْنَ؟ فقُلْتُ جَيْرِ

They said, "You have threaded the gems." I said, "Yes."
"Are you admitting yourself into the mouth of death?" I replied, "Yes."

وَيَقُلْنَ شَيْبٌ قَدْ عَلاَ   كَ وَقَدْ كَبِرْتَ فَقُلْتُ إِنَّهْ

They are saying, "Old-age has come over you and you have become senile. I replied, "Yes."

(5) **(لاَ)** – "no". It is used when you intend to reply in the negative to a question, e.g. If you reply to the question, (هَلْ جَاءَ زَيْدٌ) – Did Zaid come?,

by saying (لاَ), you are implying that Zaid did not come.

4. **The Particles of Negation (حروف النَّفْيِ)**

They are (مَا), (لاَ) and (إِنْ), all meaning, "no, not".

The particles (مَا) and (لاَ) can appear before a noun, verb or particle, e.g.
(مَا زَيْدٌ قَائِمٌ وَلاَ عَمْرٌو) – Neither is Zaid standing nor is Àmr sitting.
(مَا أَكَلْتُ وَلاَ شَرِبْتُ) – I neither ate nor drank.
(مَا عَلَيْهِ شَيْئٌ وَلاَ عَلَيْكَ) – There is neither blame on him nor on you.

However, the particle (إِنْ) generally appears before a noun, e.g. (إِنْ هَذَا إِلاَّ مَلَكٌ كَرِيْمٌ) – This is nothing but a noble angel.

The particle (إِلاَّ) appears before the (خبر) of (إِنْ نافية) which distinguishes it from (إِنْ مُخَفَّفَة)[9]

[9] See Lesson 49 (b).

and (إِنْ شرطية)[10].

Note 5: Sometimes the particles (مَا) and (لاَ) are causative (عاملة). See Lesson 49 (c).

Note 6: The Arabs most often, in place of (مَا نافية), say (مَافِيْش) which is the abbreviated form of (مَا فِيْهِ شَيْئٌ). They simply mean "no" by this statement, e.g. (عِنْدِيْ مَافِيْش كِتَاب) – I do not have a book. Similarly, in place of (مَا عَلَيْهِ شَيْئٌ), they say, (مَا عَلَيْش) – There is no problem.

5. **(الحروف المصدرية)** – The particles of the verbal noun. These are (أَنْ), (لَوْ), (مَا) and (أَنَّ). The first three particles create the meaning of the verbal noun in a verb while the particle (أَنَّ) does so in a (جملة اسمية). In such an instance, the verb or the (جملة اسمية), coupled with these particles, is called a

[10] See Lesson 20.3.

(مَصْدَرٌ مُأَوَّلٌ) – an interpreted verbal noun, and like a singular noun, it forms either the (فاعل), (مفعول), (خبر) or (مضاف إليه), e.g.

(يَسُرُّنِيْ أَنْ تَصْدُقَ = يَسُرُّنِيْ صِدْقُكَ) – Your truthfulness makes me happy.

(أُحِبُّ لَوْ نَجَحْتَ = أُحِبُّ نَجَاحَكَ) – I love your success.

(تَيَقَّظْتُ قَبْلَ مَا يَجِيْئُ وَنِمْتُ بَعْدَ مَا ذَهَبَ = قَبْلَ مَجِيْئِهِ وَبَعْدَ ذِهَابِهِ) – I awoke before his coming and I slept after his going.

(بَلَغَنِيْ أَنَّكَ نَاجِحٌ = بَلَغَنِيْ نَجَاحُكَ) – I received the news of your success.

In the first example, the (مَصْدَرٌ مُأَوَّلٌ) is the (فاعل), in the second, it is the (مفعول), in the third, it is the (مضاف إليه) and in the fourth, it forms a (جملة اسمية) and becomes the (فاعل).

6. **(حروفُ التَّحْضِيْضِ)** – the particles for encouragement and spurring on. They are (أَلاَ),

(هَلاَّ), (أَلاَّ), (لَوْلاَ) and (لَوْمَا). They all mean, "is (or does) not, why not".
All five particles are always used with a verb, e.g.
(أَلاَ تُعَلِّمُ) – Are you not teaching?
(هَلاَّ تُعَلِّمُ) – Are you not teaching?
(أَلاَ تُعَلِّمُ ابْنَكَ) – Are you not teaching your son?
(رَبِّ لَوْلاَ أَخَّرْتَنِيْ إِلَى أَجَلٍ قَرِيْبٍ فَأَصَّدَّقَ) – O my Lord, why did You not give me respite for a short while so that I could give charity?
(لَوْمَا تَأْتِيْنَا بِالْمَلاَئِكَةِ) – Why do you not bring the angels to us?

Note 7: After the (حروفُ التَّحْضِيْضِ), a sentence of response most often appears. The particle (ف) precedes it and the (فعل مضارع) is pronounced with a (نصب) as mentioned in the example above, (فَأَصَّدَّقَ). This verb (أَصَّدَّقُ) was originally (أَتَصَدَّقُ) from the category (تَفَعُّل). The (ت) is assimilated into the (ص), that is, (إدغام) is applied. See Lesson 29, Rule 6.

7. **(حروف الشَّرْطِ)** – the particles of condition.

They are (لَوْ - if), (لَوْلاَ – had it not been) and (لَوْمَا - had it not been). Two sentences appear after these particles. The first one is called (شَرْط) while the second one is the (جَزَاء). A (ل) is prefixed to the (جَزَاء), e.g. (لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا) – Had you wanted, you could have taken a payment.

(وَلَوْلاَ دَفْعُ اللهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ) – Had Allāh not prevented some from others, the world would have been corrupted.

(لَوْمَا الْإِصَاخَةُ لِلْوُشَاةِ لَكَانَ لِيْ مِنْ بَعْدِ سُخْطِكَ فِيْ رَضَاكَ رَجَاءُ)

Had it not been for the spying of the tale bearers, I would have had hope in you being pleased after your anger.

Note 8: If (و) is prefixed to (لَوْ), its meaning changes to "although", e.g.

(اِبْتَغُوْا الْعِلْمَ وَلَوْ كَانَ بِالصِّيْنِ) – Seek knowledge even if it be in China. There is no statement of response after (وَلَوْ), but a sentence precedes it.

Note 9: It was mentioned above that (لَوْلاَ) and (لَوْمَا) are also from the (حروفُ التَّحْضِيْضِ). In such a case, no (ل) is prefixed to its response. On the contrary, a (فَ) is prefixed to it. See Note 7.

8. **(حرفُ الرَّدْعِ)** – "never", "certainly". This is a particle of reproach or rejection, e.g.
(كَلاَّ سَوْفَ تَعْلَمُوْنَ) – Never, you will soon come to know of the reality.
Sometimes it has the meaning of (حَقًّا) – undoubtedly, e.g. (كَلاَّ إِنَّ الْإِنْسَانَ لَيَطْغٰى) – Undoubtedly, man is rebellious.

9. **(حُرُوْفُ التَّقْرِيْبِ)** – particles of close proximity. These are (سَ) and (سَوْفَ). They change the meaning of (مضارع) to the near future, e.g. (سَأَقْرَأُ) – I will read now.
(سَوْفَ أَقْرَأُ) – I will read soon.

The particle (سَ) is used for a time that is closer.

10. **(حُرُوْفُ التَّوْكِيْد)** – the particles of emphasis.
The (لامُ التَأكِيْدِ و النُّوْنُ الثَّقِيْلَةُ وَالْخَفِيْفَةُ) were discussed in lesson 20 (b), e.g. (لَأَكْتُبَنَّ) and (لَأَكْتُبَنْ) – I will certainly write.

The (نُوْنُ التَأكِيْدِ) is only used with (مضارع) and (أمر). However, the (لامُ التَأكِيْدِ) can appear before (الماضي),(المضارع), (اسم) and a (حرف), e.g.
(لَوِ اجْتَهَدَ لَفَازَ) – If he strove, he would have succeeded.
(وَاللهِ لَأَذْهَبُ غَدًا إِلَى لاَهُوْرَ) – By Allāh, I will certainly go to Lahore tomorrow.
(إِنَّهُ لَقَوْلٌ فَصْلٌ) – Undoubtedly, it (the Qur'ān) is a decisive statement.
(لَقَدْ جَاءَكُمْ رَسُوْلٌ) – A messenger certainly came to you.

11. **(حُرُوْفُ التَّنْبِيْه)** – the particles of warning. These are (اَلَا) , (اَمَا) and (هَا). All three of them mean, "beware, listen, behold", e.g.

(اَلاَ إِنَّ نَصْرَ اللهِ قَرِيْبٌ) – Beware, the help of Allāh is near.
(اَماَ وَاللهِ لَأُعَاتِبَنَّهُ) – Listen, by Allāh, I will certainly reproach him.
(هَا إِنَّ عَدُوَّكَ بِالْبَابِ) – Behold, your enemy is at the door.

Note 10: The particle (اَلاَ) is also a particle of encouragement. In such an instance, it is always followed by a verb. See paragraph 6 of this lesson.

12. **(حَرْفَي التَّفْسِيْرِ)** – the two particles of explanation. The particles (أَيْ) and (أَنْ) are used for explanation and clarification, e.g.
(جَاءَ الْحَسَنُ أَيْ أَخُوْكَ) – Hasan, that is, your brother came.
(نَادَيْنَاهُ أَنْ يَا اِبْرَاهِيْمُ) – We called him, that is, (We said), "O Ibrāhīm."

13. **(حُرُوْفُ الزِّيَادَة)** – extra letters. Although the following particles have a meaning, sometimes they are extra, that is, their meanings are not

taken into consideration. They are inserted in the sentence to beautify it. They are the following particles:

لِ	بِ	مِنْ	لاَ	مَا	أَنْ	إِنْ

The particle (إِنْ) is extra after (مَا نافية), e.g.

مَا إِنْ مَدَحْتُ مُحَمَّدًا بِمَقَالَتِيْ
لَكِنْ مَدَحْتُ مَقَالَتِيْ بِمُحَمَّدِ

I did not praise Muhammad ﷺ with my poetry, but rather I have praised my poetry with Muhammad ﷺ.

The particle (أَنْ) is extra after (لَمَّا), e.g.

(فَلَمَّا أَنْ جَاءَ الْبَشِيْرُ) – Then when the giver of glad tidings came.

The particle (مَا) is extra after (إِذَا), (مَتَى), (أَيْنَ), (أَيٌّ) and (إِنْ) when the latter four words are used for a condition. It is also extra after some of the

(حروف الجارّة) like (بِ ، عَنْ ، كَ ، مِنْ), e.g.

(إِذَا مَا ابْتُلِيْتَ فَاصْبِرْ) – Be patient whenever you are afflicted by any difficulty.

(مَتَى مَا تُسَافِرْ أُسَافِرْ) – When you travel, I will travel.

(أَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللهِ) – Wherever you turn, there is the Being of Allāh.

(أَيُّمَا الرَّجُلُ جَاءَكَ فَأَكْرِمْهُ) – Whoever comes to you, honour him.

(فَأَمَّا يَأْتِيَنَّكُمْ مِنِّيْ هُدًى) – If guidance comes to you from me…

(فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ) – You are gentle to them due to the mercy of Allāh.

(عَمَّا قَلِيْلٍ لَيُصْبِحَنَّ نَادِمِيْنَ) –They will regret in a short while.

Note 11: The particle (مَا) is regarded as extra in the last seven examples, but if one has to examine it in depth, there is some meaning attached to it in each example. In some places it creates stress and emphasis in the preceding words and in some places it creates an increase, e.g. the word (إِذَا)

means “when” while (إِذَامَا) means “whenever”. The word (أَيْنَ) means “where” while (أَيْنَمَا) means “wherever”.

The particle (لاَ) is extra after (أَنْ مصدرية) and sometimes before (أُقْسِمُ), e.g.
(يَا إِبْلِيْسُ مَا مَنَعَكَ أَنْ لاَ تَسْجُدَ) – O Iblīs, what has prevented you from prostrating.
(لاَ أُقْسِمُ بِهَذَا الْبَلَدِ) – I take an oath by this city.

Note 12: The meaning of the particle (لاَ) has not been applied in both examples.

The particle (مِنْ) is extra after (إِنْ نافية) and (كَمْ), e.g.
(وَإِنْ مِنْ قَرْيَةٍ إِلاَّ خَلاَ فِيْهَا نَذِيْرٌ) – There is no village except that a warner has passed in it.
(كَمْ مِنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةً بِإِذْنِ اللهِ) – How many a small group has overpowered many (large) groups with the command of Allāh.

The particle (بِ) is extra when attached to the (خبر) of (م) and (لَيْسَ), e.g.
(مَا زَيْدٌ أَوْ لَيْسَ زَيْدٌ بِكَاذِبٍ) – Zaid is not a liar.

The particle (ل) is extra in the sentence (رَدِفَ لَكُمْ) - He came after you. Here there was no need for the (ل) because (رَدِفَ) itself is transitive. One can say, "(رَدِفَكُمْ)".

Note 13: There are some extra particles among the (حروف الجارّة) as well. If they are extra, they still are causative (عاملة) and their effect will be visible.

Note 14: Some particles will be discussed later in the appropriate sections.

Lesson 51

Continuation of Lesson 50

Some of the particles having different names with differing meanings, which have been mentioned in the different lessons, will be discussed in detail now.

1. The particle (إِنْ) is of four types:

(شرطية), (نافية), (مخففة) and (زائدة).

[1] **(إِنْ شرطية)** means "if'. It is from amongst the causative particles (حروف عاملة). It renders (جزم) to (فعل مضارع), e.g. (إِنْ تَجْلِسْ أَجْلِسْ) – If you sit, I will sit. See Lesson 20.3. This is the one that is used the most.

[2] **(إِنْ نافية)** means "no". It is non-causative (غير عاملة), e.g. (إِنْ أَنَا إِلاَّ نَذِيْرٌ) – I am merely a warner. The particle (إِلاَّ) normally appears in its (خبر) as is apparent from the example.

[3] **(إِنْ مخففة)** is originally (إِنَّ). A (لام التأكيد) is

normally attached to its (خبر). Sometimes it is causative and sometimes not, e.g. (إِنْ زَيْدٌ لَقَائِمٌ) or (إِنْ زَيْدًا لَقَائِمٌ). See Lesson 49, (b).

[4] **(إِنْ زائدة)** does not display any meaning. Sometimes it is extra after (مَا), e.g.

(مَا إِنْ قَرَأْتُ) – I did not read. See Lesson 50.13. It is seldom used.

2. The particle (أَنْ) is also of four types: (نَاصِبَةُ الْمُضَارِع) or (مَصْدرِيَّة), (مخففة), (مُفَسِّرَة) and (زائدة).

[1] **(نَاصِبَةُ الْمُضَارِع)** renders (نصب) to (فعل مضارع) while changing the meaning of the verb to that of the verbal noun, e.g.

(أَنْ تَصُوْمَ خَيْرٌ لَكَ = صِيَامُكَ خَيْرٌ لَكَ) – Your fasting is better for you. See Lessons 20 and 49.

[2] **(أَنْ مخففة)** is originally (أَنَّ), e.g.

(عَلِمْتُ أَنْ سَتُفْلِحُ) – I knew that you will

succeed. See Lesson 49, (b).

[3] **(أَنْ مُفَسِّرَة)** means "that is" and it is non-causative (غير عاملة), e.g. (نَادَيْتُهُ أَنْ يَا يُوْسُفُ) – I called him, that is, I said, "O Yūsuf". See Lesson 50.16.

[4] **(أَنْ زائدة)** does not display any meaning. It is most often extra after (لَمَّا), e.g. (لَمَّا أَنْ جَاءَ أَخُوْكَ) – When your brother came. See Lesson 50.13.

3. The particle (مَا) is firstly divided into two types:

1.(حرفية) and 2. (اسمية).

The first one, (حرفية), is of four types:

(نافية عاملة), (نافية غير عاملة), (مصدرية) and (زائدة).

The second one, (اسمية), is of three types:

(استفهامية), (موصولة) and (ظرفية).

[1] **(ما نافية عاملة)** renders (نصب) to the (خبر), e.g. (مَا هَذَا بَشَرًا) – This is not a human. See Lesson

49, (c).

[2] **(ما نافية غير عاملة)** is the one that is used most frequently, e.g. (مَا زَيْدٌ قَائِمٌ) – Zaid is not standing. See Lesson 50.4

[3] **(مَا مصدرية)** creates the meaning of the verbal noun in the verb, e.g. (أُصَلِّيْ قَبْلَ مَا يَطْلُعُ الشَّمْسُ) – I perform salāh before sunrise. See Lesson 50.5.

[4] **(مَا زائدة)** does not display any meaning, e.g. (عَمَّا قَلِيْلٍ نَكُوْنُ فَائِزِيْنَ) – We will be successful in a very short while. See Lesson 50.13.

[5] **(مَا اسمية استفهامية)**, e.g. (مَا عِنْدَكَ) – What do you have?

[6] **(مَا اسمية موصولة)**, e.g. (أَرِنِيْ مَا عِنْدَكَ) – Show me what you have?

[7] **(مَا اسمية ظرفية)**, e.g. (أَقُوْمُ مَا قَامَ الْأُسْتَاذُ) – I will stand as long as the teacher stands. Here the particle (مَا) means "as long as". It is called (ظرفية) because it denotes time. See 37.6.

4. The particle (لاَ) – "no, not, do not" is always

used for negation. There are several types of (لاَ) which you have learnt about in the different lessons:

[1] **(لاَ نافية)** is non-causative (غير عاملة). This is the one that is commonly used. It can be prefixed to a noun, verb or particle.

[2] **(لاَ ناهية)** is causative (عاملة). It renders (جزم) to (فعل النهى), e.g. (لاَ تَذْهَبْ) – Do not go. See Lesson 20 and 49.

[3] **(لاَ بِمَعْنَى لَيْسَ)** is causative (عاملة). Like (لَيْسَ), it renders (نصب) to the (خبر), e.g. (لاَ رَجُلٌ أَفْضَلَ مِنْكَ) – There is no man more virtuous than you. See Lesson 49, (c).

[4] **(لاَ لِنَفْيِ الْجِنْسِ)** is causative (عاملة). It renders (نصب) to the (اسم), e.g. (لاَ رَجُلَ فِي الدَّارِ) – There is no person from the category of men in the house. See Lesson 49 (d).

[5] **(لاَ عاطفة)** is non-causative (غير عاملة), e.g. (رَأَيْتُ زَيْدًا لاَ عَمْرًا) – I saw Zaid, not Àmr. Here the particle (لاَ) is a conjunction.

Accordingly, the succeeding word has the same (اعراب) as the preceding one.

[6] (**لاَحرفُ إِيْجَاب** – the particle of response) is non-causative (غير عاملة). See Lesson 50.3.

[7] **(لاَ زائدة)** does not display any meaning. See Lesson 50.13.

5. There are two types of the particle (لَوْ):
(شرطِيَّة) and (مصدريَّة).

[1] **(لَوْ شرطِيَّة)**, e.g. (لَوْ أَنْصَفَ النَّاسُ لَاسْتَرَاحَ الْقَاضِيْ) – If the people are just, the judge can relax. See Lesson 50.7.

[2] **(لَوْ مصدريَّة)**, e.g.
(أُحِبُّ لَوْ نَجَحْتَ = أُحِبُّ نَجَاحَكَ) – I desire your success. See Lesson 50.7.

Note 1: By prefixing (و) to the particle (لَوْ), it changes the meaning to, "although", e.g. (اَلسَّخِيُّ حَبِيْبُ اللهِ وَلَوْ كَانَ فَاسِقًا) – The generous person is Allāh's friend, even though he may be a

transgressor.

5. (لَوْلاَ) and (لَوْمَا) are of two types: (تَحْضِيضِيَّة) and (شرطِيَّة).

[1] **(تَحْضِيضِيَّة)**, e.g. (لَوْلاَ تَمْشِيْ مَعَنَا) – Why don't you walk with us, that is, it will be better if you come with us. See Lesson 50.6.

[2] **(شرطِيَّة)**, e.g. (لَوْلاَ الْقُرْآنُ لَبَقِيَ الْعَالَمُ فِي الظُّلُمَاتِ) – Had it not been for the Qur'ān, the world would have remained in darkness. See Lesson 50.6.

6. The particle (ل), either (لِ) or (لَ) is of four types: (لام جارّة), (لام الأمر), (لام كَيْ) and (لام التأكيد). The first three types of (ل) are (مكسور)[11] while (لام التأكيد) is (مفتوح).

[1] **(لام جارّة)** renders (جرّ) to a noun. It is very frequently used. See Lesson 49 (a).

[11] However, if the (لام الأمر) is preceded by (و) or (ف), it becomes (ساكن), e.g. (فَلْيَكْتُبْ). See Lesson 20 Note 4.

[2] **(لام الأمر)** renders (جزم) to (فعل مضارع), e.g. (لِيَقْرَأْ وَلْيَكْتُبْ) He should read and write. See Lesson 49(g).

[3] **(لام كَيْ)** means "so that, in order to". It renders (نصب) to (فعل مضارع), e.g. (أَسْلَمْتُ لِأُفْلِحَ) I embraced Islam in order to succeed. See Lesson 20.4.

[4] **(لام التأكيد)** can precede a noun as well as a verb or particle, e.g. (إِنَّ زَيْدًا لَقَائِمٌ) – Indeed Zaid is standing.
(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ) – Indeed We have made the Qur'ān easy.
(لَأَكْتُبَنَّ مَكْتُوْبًا) – I will certainly write a letter. See Lesson 50.10

7. There are six types of (و): (واو عاطفة), (واو قَسْمِيَّة), (واو رُبَّ), (واو حَالِيَّة), (واو مَعِيَّة) and (واو مُسْتَأْنِفَة).

[1] **(واو عاطفة)** meaning "and" is very frequently used. It is non-causative (غير عاملة).

[2] **(واو قَسْمِيَّة)** is causative (عاملة). It renders (جرّ) to a noun, e.g. (وَالتِّيْنِ وَالزَّيْتُوْنِ) – By the oath of the fig and the olive. See Lesson 49 (a)5.

[3] **(واو رُبَّ)** is causative (عاملة). It renders (جرّ) to a noun, e.g. (وَبَلْدَةٍ سِرْتُ) – I travelled to many cities. See Lesson 49 (a).

[4] **(واو حَالِيَّة)** is non-causative (غير عاملة), e.g. (جَاءَ زَيْدٌ وَهُوَ رَاكِبٌ) – Zaid came riding. See Lesson 43.11.

[5] **(واو مَعِيَّة)** means (مَعَ) – with. It is causative (عاملة) and it renders (نصب) to a noun, e.g. (سِرْتُ وَالشَّارِعَ الْجَدِيْدَ) – I travelled along the new street. See Lesson 43.7.

[6] **(واو مُسْتَأْنِفَة)** is used for beginning a new statement, e.g. (لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ) – so that We explain to you and We maintain whatever We want in the womb. The (واو) is not (عاطفة) in this example otherwise (نُقِرُّ) would also have been (منصوب) like (لِنُبَيِّنَ). This is now the beginning of a new

statement, having nothing to do with the previous sentence. The (واو مُسْتَأْنِفَة) is non-causative (غير عاملة).

8. There are three types of (حَتَّى):
(جَارّة), (نَاصِبَةُ الْمُضَارِع) and (عاطفة).

[1] **(حَتَّى جَارّة)** means "until", e.g. (أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا) – I ate the fish until its head, that is, I did not eat the head.

[2] **(حَتَّى نَاصِبَةُ الْمُضَارِع)** means "so that, in order to", e.g. (تَعَلَّمْتُ حَتَّى أَفْهَمَ الْقُرْآنَ) – I learnt so that I can understand the Qur'ān. See Lesson 20.

[3] **(حَتَّى عاطفة)** means "till, to the extent" and is non-causative, e.g. (أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا) – I ate the fish to the extent of the head, that is, I ate the head as well. The particle (حَتَّى) is a (حرف العطف) in this example. Accordingly, the (نصب) preceding it has also been applied

to the succeeding word. See Lesson 50.1. Remember the difference between (حَتَّى جَارّة) and (حَتَّى عاطفة).

Lesson 52

The Remaining Particles

The following particles will be discussed in this lesson:
(اَلْ – حرفُ التَّعْرِيْفِ), (هَمْزَةُ الْوَصْلِ وَالْقَطْعِ) and (اَلتَّاءُ الْمَبْسُوْطَةُ وَالْمَرْبُوْطَةُ)

The Defінte Article

1. The definite article (اَلْ) is of three types: (1) (حرفُ التَّعْرِيْفِ), (2) (اسمُ الْموصول) and (3) (زائدة).

2. The (حرفُ التَّعْرِيْفِ) is also called (لامُ التَّعْرِيْفِ). It serves the function of changing an indefinite word into a definite one.

3. With regards to the meaning, the (لامُ التَّعْرِيْفِ) is of four types:

[1] (لاَمُ الْعَهْدِ الْخَارِجِيِّ) – the word to which the (لام) is prefixed is known to both the speaker

and the listener, e.g. (جَاءَ الْأَمِيْرُ) – the leader came. This will be said when the speaker and the listener both know the leader being spoken about. This is normally when the person in question has already been mentioned previously.

[2] (لاَمُ الْعَهْدِ الذِّهْنِيِّ) – the word to which the (لام) is prefixed is known only to the speaker, e.g. (جَاءَ الْأَمِيْرُ) – the leader came. This will be said only when the speaker knows the leader, not the listener.

[3] (لاَمُ الْجِنْسِ) – the species of the word to which the (لام) is prefixed is intended, e.g. (اَلرَّجُلُ أَفْضَلُ مِنَ الْمَرْأَةِ) – The category of men is better than the category of women. The speaker does not intend any individuals in his statement.

[4] (لاَمُ الْإِسْتِغْرَاقِ) – when the speaker refers to all the individuals encompassed by the word to which the (لام) is prefixed, e.g. (إِنَّ الْإِنْسَانَ لَفِيْ خُسْرٍ إِلاَّ الَّذِيْنَ آمَنُوْا وَعَمِلُوا الصَّالِحَاتِ) – Indeed all of man is at a loss except those

who believe and do good actions. This (لام) is normally translated as "all" or "every".

Note 1: The difference between (لاَمُ الْجِنْسِ) and (لاَمُ الْإِسْتِغْرَاقِ) is that in the (لاَمُ الْجِنْسِ), the individuals are not taken into consideration, but in (لاَمُ الْإِسْتِغْرَاقِ), they are considered. Hence it is permissible to make an exception (استثناء) of some individuals.

4. The (ال) prefixed to the (اسم الفاعل) and the (اسم المفعول) is generally (موصول). See Lesson 42.6.

5. The (ال) prefixed to the (اسم العلم) is (زائد) because the proper noun is already definite. However, the (ال) cannot be prefixed to every (اسم العلم). It only applies where the people of the language (the Arabs) have used it, e.g. one can say (اَلْحَسَنُ), (اَلْخَلِيْلُ), (اَلْفَضْلُ), (اَلْعَبَّاسُ), (اَلنُّعْمَانُ) and (اَلْحَارِثُ) because the Arabs have been heard to say these words in this manner. One does not say

(اَلْمُحَمَّدُ) or (اَلْمَحْمُوْدُ).

The (ال) is prefixed to the names of most countries, e.g. (اَلشَّامُ), (اَلرُّوْمُ), (اَلْهِنْدُ), (اَلْبَاكِسْتَانُ), (اَلْعَرَبُ), (اَلْيَمَنُ) and (اَلْفَرَنْسَا) etc. However, it is seldom prefixed to the names of cities, e.g. (مَكَّةُ), (بَغْدَادُ), (لاَهُوْرُ) etc. The name (اَلْمَدِيْنَةُ) has (ال) prefixed to it because any city can be referred to as (مَدِيْنَةٌ). The name (اَلْقَاهِرَةُ - Cairo) also has (ال) prefixed to it.

هَمْزَةُ الْوَصْلِ وَ هَمْزَةُ الْقَطْعِ

6. Both these hamzas are extra and they appear at the beginning of a word. The (هَمْزَةُ الْوَصْلِ) is not pronounced when joined to a preceding word. However, it is still written. The (هَمْزَةُ الْقَطْعِ) is always pronounced. Note that an alif that is (مُتَحَرِّك) is also a hamzah. The (هَمْزَةُ الْوَصْلِ) appears in the following instances:

[1] the hamzah of (اَلْ).

[2] in the words (اِسْمٌ), (اِبْنٌ), (اِبْنَةٌ), (اِمْرُؤٌ), (اِمْرَأَةٌ), (اِثْنَان), (اِثْنَتَان), etc.

[3] in the (الماضي), (مصدر) and (أمر) of the following seven categories of (ثلاثي مزيد فيه):

اِنْفَعَلَ ، اِفْتَعَلَ ، اِفْعَلَّ ، اِفْعَالَّ ، اِسْتَفْعَلَ ، اِفْعَوْعَلَ ، اِفْعَوَّلَ

See Lesson 35. This hamzah also appears in the two categories of (رباعي مزيد فيه), namely, (اِفْعَنْلَلَ) and (اِفْعَلَلَّ). See Lesson 25.3.

[4] in the (أمر حاضر) of (ثلاثي مُجرَّد).

Besides the above-mentioned places, wherever else a hamzah appears, it will be a (هَمْزَةُ الْقَطْعِ), e.g. the hamzah of the perfect tense (الماضي) and the imperative (أمر) of (باب أَكْرَمَ), the hamzah of the elative (أفعلُ التَّفْضِيْلِ)[12], the hamzah of (أفعلُ الصِّفَة)[13] and the the hamzah of the

[12] See Lesson 24.

[13] See Lesson 23.2.

(واحد متكلم مضارع) of all verbs.

Note 2: Sometimes the learned also err in the pronunciation of (هَمْزَةُ الْوَصْلِ). One should therefore practise it thoroughly, that is, when joined to the preceding word, the hamzah is not pronounced, e.g. (اَلْاِسْمُ) should be pronounced as (اَلِسْمُ = اَلِاسْمُ) while (فِي الْاِمْتِحَانِ) should be pronounced as (فِي الِامْتِحَانِ = فِلِمْتِحَانِ).

اَلتَّاءُ الْمَبْسُوْطَةُ وَالْمَرْبُوْطَةُ

7. The (تَاء مَبْسُوْطَة) is most often a pronoun attached to the end of the (مُخاطب) and (متكلم) word-forms of (الفعل الماضي), e.g. (فَعَلْتَ), (فَعَلْتُمَا), (فَعَلْتُمْ), (فَعَلْتِ), (فَعَلْتُنَّ) and (فَعَلْتُ). However, the (تاء ساكنة) of the singular feminine word-form is not a pronoun but merely a sign that the verb is feminine. See Lesson 41, Note 4.

The (تاء مَرْبُوْطَة) is used like a particle to indicate the feminine gender, e.g. (امْرُؤٌ - masculine) and (امْرَأَةٌ - feminine); (مَلِكٌ - masculine) and (مَلِكَةٌ - feminine).

Sometimes it is used to differentiate between the (اسم جنس - generic noun) and the singular form, e.g. the word (شَجَرٌ) is (اسم جنس) while one tree is called (شَجَرَةٌ). Such a (ة) is called (تاءُ الْوَحْدَة).

Sometimes it is used for (مُبَالَغَة) - the intensive form, e.g. (عَلاَّمَةٌ) – very learned, (فَهَّامَةٌ) – having deep understanding. These words are used for both the genders. Such a (ة) is called (تاءُ الْمُبَالَغَة).

Sometimes it is attached to a (صِيْغَةُ مُنْتَهَى الْجُمُوْعِ) – a final plural after which there is no plural. See Lesson 57.3.
Examples: (أَسَاتِذَةٌ) - plural of (أُسْتَاذٌ);
(زَنَادِقَةٌ) - plural of (زِنْدِيْقٌ).

Sometimes it is suffixed to the plural of a relative adjective (الاسمُ الْمَنْسُوْبُ), e.g. (أَشَاعِرَةٌ) - plural of (أَشْعَرِيٌّ); (حَنَابِلَةٌ)- plural of (حَنْبَلِيٌّ).

Sometimes it replaces a letter, e.g. (عِظَةٌ) which was originally (وَعْظٌ). The (ة) has replaced the elided (و). Similarly, in (شَفَةٌ), which was originally (شَفَوٌ), the (ة) has replaced the (و).

Note 3: The (تَاء مَبْسُوْطَة) and the (تاء مَرْبُوْطَة) become similar in shape in the middle of a word, e.g. (فَعَلَتْ - فَعَلَتَا),(امْرَأَةٌ - امْرَأَتَانِ) etc.

Exercise No. 79

Note 4: Look for the (هَمْزَةُ الْوَصْلِ) and the (هَمْزَةُ الْقَطْعِ) in the following passage and pronounce them correctly.

زار المدرسةَ العاليةَ امرؤٌ علامة ومعه ابنُهُ ورجلانِ اثنانِ

وامرأتانِ اثنتانِ وابنةٌ صغيرةٌ اسمها عزيزةُ فاستقبلهم رئيس المدرسةِ استقبالا فائقا[14] وأكرمهم إكراما بليغا[15] ثُمَّ دار معهم الرئيسُ[16] وأراهم غرفةً غرفةً من المدرسةِ فلمّا نظروا في جميع شُؤونِ[17] المدرسةِ بإمعانِ[18] النظرِ اطمأنَّ قلوبهم وازدادوا[19] ابتهاجًا[20] وأعْجِبُوْا[21] بحسن الانتظامِ إعجابًا[22] وقبيلَ الخروجِ من المدرسةِ ألقتْ سيِّدة منهم خطبةً أمامَ التَّلامذَةِ قائلةً :

أيّها التَّلامذَةُ الأعزّةُ اجتهدوا في طلبِ العلم ، فإنّه لا ينجح في الامتحانِ إلاّ من اجتهد قبل الأوانِ[23] واعلموا أسعدكم[24] اللهُ أنّه لاسعادة إلاّ بالانقياد للأساتذةِ والارتقاء[25] في العلوم الدينيّة

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[14] lofty

[15] extremely

[16] The definite article on this word is (لاَمُ الْعَهْدِ الْخَارِجِيِّ) because he was mentioned previously. Therefore the listener will know who is being spoken about.

[17] Plural of (شَأْنٌ) – affair, matter.

[18] close examination, scrutiny

[19] increase

[20] joy, delight

[21] pleased

[22] This is a (مفعول مطلق). See Lesson 43.

[23] time

[24] to make happy

[25] to advance

والعقليّة ، وعليكم بتحلية[26] أنفسكم بالفضائل والاجتناب عن الرّذائلِ[27] وأكرموا أبويكم وأحبّوا إخوانكم وأخواتكم ولا تباغضوا[28] ولا تحاسدوا[29] ولا تنابزوا[30] بالألقاب بئس الاسمُ الفسوق[31] بعد الايمانِ والسلام على مَن اتّبعَ القرآنَ .

[26] decoration, embellishment
[27] plural of (رَذِيْلَةٌ) - vice
[28] to loathe, detest
[29] to be mutually jealous of
[30] to give a derisive or insulting name
[31] outrage, transgression

Test No. 18

[1] Approximately how many (حروف) are there in the Arabic language?

[2] How many groups of (حروف عاملة) are there? What is the name of each group?

[3] How many (حروف جارّة) are there and what are they?

[4] Which (حروف) render (نصب) to a noun and which ones to a verb?

[5] What (حروف) are (وَ), (فَ) and (ثُمَّ) and what is the difference in their usage?

[6] How many types of (و) are there? Explain with examples.

[7] Which (حروف) render (جزم) to a verb?

[8] How many meanings does the particle (إِنْ) have? What is the name of each one and what function does it serve?

[9] How many types of (أَنْ) are there? What is the work of each type?

[10] For which meanings is (مَا) used and what

are its names?

[11] Which (حروف) are sometimes (عاملة) and sometimes (غير عاملة)?

[12] What is the difference in usage between (نَعَمْ) and (بَلَى)?

[13] What are the extra (حروف) and when is each particle extra?

[14] When a particle is extra, is it (عاملة) or (غير عاملة)?

[15] How many types of (اَلْ) are there?

[16] Explain the types of (لام التعريف) with examples.

[17] Explain the types of (تَاء مَبْسُوْطَة) and (تاء مَرْبُوْطَة).

Lesson 53

Sentences

The Definitions of (إِسْنَادٌ), (مُسْنَدٌ) and (مُسْنَدٌ إِلَيْهِ)

1. The relationship between two or more words whereby they form a sentence is called (إِسْنَادٌ). That part of the sentence about which something is said, is called (مُسْنَدٌ إِلَيْهِ) while whatever is said is called (مُسْنَدٌ), e.g. (اَلْوَلَدُ جَالِسٌ) is a (جملة اسمية). There is a concealed relationship between (اَلْوَلَدُ) and (جَالِسٌ) which bonds the two words together. This bond is the (إِسْنَادٌ). In this sentence, regarding (اَلْوَلَدُ), information has been provided that he is (جَالِسٌ). Therefore (اَلْوَلَدُ) is the (مُسْنَدٌ إِلَيْهِ) and (جَالِسٌ) is the (مُسْنَدٌ).

Similarly, (جَلَسَ الْوَلَدُ) is a (جملة فعلية). Regarding (اَلْوَلَدُ), the word (جَلَسَ) has provided some

information about him. Therefore, the first part of this sentence, which is the verb, is the (مُسْنَدٌ) and the second part is the (مُسْنَدٌ إِلَيْهِ).

2. From these examples, you can deduce that in a (جملة اسمية), the (مُسْنَدٌ إِلَيْهِ) is the (مبتدأ), while in a (جملة فعلية), it is the (فاعل). In a (جملة اسمية), the (مُسْنَدٌ) is the (خبر) and in a (جملة فعلية), it is the (فعل). The (مفعول) is neither a (مُسْنَدٌ) nor a (مُسْنَدٌ إِلَيْهِ) in a sentence.

3. From the examples, you will realize that a noun can be a (مُسْنَدٌ) and a (مُسْنَدٌ إِلَيْهِ). In the above example, the word (اَلْوَلَدُ) is a noun and (جَالِسٌ) is also a noun. The verb can only be a (مُسْنَدٌ). It cannot be a (مُسْنَدٌ إِلَيْهِ). A (حرف) can neither be a (مُسْنَدٌ) nor a (مُسْنَدٌ إِلَيْهِ).

The Types of Sentences

4. It was mentioned in Lesson 6 of Volume One that sentences are of two types:

- (جملة اسمية) in which the first part is a noun and
- (جملة فعلية) in which the first part is a verb.

This distribution was with regards to the sequence of words.

With regards to the meaning, sentences are also of two types:

- (جملة خبرية), the meaning of which can be testified to be true or false, e.g. (المدرسةُ مفتوحة) – The madrasah is open or (فُتِحَت المدرسةُ) – The madrasah was opened. The first sentence is a (جملة اسمية) and the second, a (جملة فعلية). It can be understood from both the sentences that the madrash has been opened. This is information which can be regarded as true or false.
- (جملة إِنْشَائِيَّة), the meaning of which cannot

be testified to be true or false,

e.g. (اقْرَأْ يَا وَلَدُ) – Read, O boy.

(لاَ تَجْلِسِيْ يَا بِنْتُ) – Do not sit, O girl.

There is no information been imparted in these sentences. On the contrary, there is an order to do some act or to refrain from something. Such a statement cannot be testified to be true or false because this can only be done with information.

5. There are 11 types of (جملة إِنْشَائِيَّة):

[1] (اَلاَمْرُ) – the imperative, e.g. (أَقِيْمُوا الصَّلاَةَ) – Perform salāh.

[2] (اَلنَّهْىُ) – prohibition, e.g. (لاَ تُشْرِكْ بِاللهِ) – Do not ascribe partners to Allāh.

[3] (اَلإِسْتِفْهَامُ) – interrogation, e.g.
(أَإِنَّكَ لَأَنْتَ يُوْسُفُ) – Are you Yūsuf?

[4] (اَلتَّمَنِّى) – wish, e.g. (لَيْتَ الشَّبَابَ يَعُوْدُ) – I wish youth could return.

[5] (اَلتَّرَجِّىْ) - hope, e.g. (لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا) – Perhaps Allāh may create something thereafter.

[6] (اَلنِّدَاءُ) - vocative, e.g. (يَا تَلاَمِذَةُ فُزْتُمْ إِنِ اجْتَهَدْتُمْ) – O students, you will succeed if you strive.

[7] (اَلْعَرْضُ) - request, that is, when you gently request for something, e.g. (اَلاَ تَنْزِلُ بِنَا فَنَسْتَفِيْدَ مِنْكَ) – Why don't you alight by us so that we can attain benefit from you.

[8] (اَلْقَسَمُ) - oath, e.g. (وَتَاللّٰهِ لَأَكِيْدَنَّ أَصْنَامَكُمْ) – By Allāh, I will plan against your idols.

[9] (اَلتَّعَجُّبُ) - surprise, e.g. (مَا أَحْسَنَ فَاطِمَةَ) – How beautiful is Fāṯimah.

[10] (اَلْعُقُوْدُ) - contract, e.g. (بِعْتُ) – I sold, (اِشْتَرَيْتُ) – I bought, (أَنْكَحْتُكَ فُلاَنَةَ) – I have married you to so and so, (قَبِلْتُ) – I accepted.

[11] (اَلشَّرْطُ) - condition, e.g. (إِنْ تَتَعَلَّمْ تَتَقَدَّمْ) – If you study, you will progress.

A supplicatory sentence (جملة دُعَائِيَّة) is also a (جملة إِنْشَائِيَّة), e.g. (اَلسَّلاَمُ عَلَيْكَ) – May peace be upon you.

Exercise No. 80

Observe the analysis of the following sentences:

(1) لاَ تَنْسَوُوا الْفَضْلَ بَيْنَكُمْ .

Do not forget the favour among yourselves. This is a (جملة إِنْشَائِيَّة) because it contains a prohibition.

لاَ تَنْسَوُوْا	الْفَضْلَ	بَيْنَ	كُمْ
فعل النهي الحاضر المعروف ، جمع مذكر ، حالة الجزم ، فيه الواو الضمير البارز المرفوع المتصل بمعنى أَنْتُمْ ، هو فاعل الفعل ، محلا مرفوع	مصدر ، مفعول به منصوب	ظرف المكان ، مفعول فيه منصوب ، مضاف	ضمير مجرور متصل ، مضاف إليه ، محلا مجرور
الفعل مع الفاعل	مفعول به	متعلق الفعل	
الفعل مع الفاعل و المفعول و الظرف = جملة فعلية إِنْشَائِيَّة			

(2) أَإِنَّكَ لَأَنْتَ يُوْسُفُ .

Are you Yūsuf?

This is a (جملة إِنْشَائِيَّة) because of the interrogatory particle (حرف الاستفهام).

يُوْسُفُ	أَنْتَ	لَ	كَ	إِنَّ	أَ
خبرُ إنَّ ، مرفوع ، غيرمنصرف	ضمير مرفوع منفصل ، لتأكيد الضمير الأول ، محلا منصوب[32]	حرف التأكيد ، مَبْنٍ على الفتح	ضمير منصوب متصل ، مَبْنٍ ، اسمُ إِنَّ	حرف المشبه بالفعل	حرف الاستفهام A particle has no اعراب
إِنَّ مع اسمه وخبره = جملة اسمية إِنْشَائِيَّة					

(3) قَالَ أَنَا يُوْسُفُ

He said, "I am Yūsuf."

This is a (جملة فعلية خبرية).

[32] The discussion of (تأكيد) will follow in Lesson 69.

يُوْسُفُ	أَنَا	قَالَ
خبر ، مرفوع	ضمير واحد متكلم مرفوع منفصل ، مَبْنٍ ، مبتدأ ، محلا مرفوع	الفعل الماضي ، مَبْنٍ على الفتح ، فيه ضمير مرفوع متصل ، واحد مذكر غائب (هو) مستتر ، فاعل ، محلا مرفوع
المبتدأ والخبر = جلة اسمية = مقولة ، محلا منصوب		
قَالَ (الفعل) مع الفاعل والمفعول = جملة فعلية خبرية		

Remember that the (مفعول) of (قَالَ) is called (مقولة) and it is normally a sentence.

Exercise No. 81

Look for the (جملة خبرية) and (جملة إِنْشَائِيَّة) in the following letter.

مَكْتُوْبٌ فِي تَهْنِئَةِ الْعِيْدِ

بسم الله الرحمن الرحيم

إلى حضرة الوالد المكرّم

السلام عليكم ورحمة الله وبركاته

بِعِيْدِ الْفِطْرِ ذِي الْبَرَكَاتِ أُهْدِيْ

لِحَضْرَتِكَ الْهَنَاءَ مَعَ السَّلَامِ

وَأَرْجُوْ أن يَعُوْدَ بِكُلِّ عِزٍّ

وَإِقْبَالٍ عليك بكلِّ عامِ

وبعدُ فإنّي لو استعرتُ من حسّانَ فصاحتَهُ ومن بديع الزّمان بلاغته لما قدرتُ على وصف ما فِي الْفُؤادِ من عظيمِ الشَّوْقِ وعواطف الإحترام ، كيف لا ؟ ولسانُ البلاغةِ يعجز عن شكر،

أَيَادِيْكَ الّتِي غَمَرَتْنِيْ سِجَالُها

واتّسع فِي ميدان الكرم مَجالُها

يامولايَ ! مع اعتراف العجزِ والتقصير أرفع لمعاليكم عريضة التهانِي بإقبل العيد السعيد ، **أعاده الله** عليكم بالمسرّات والعيش الرغيد .

يا ليت لو كنتُ اليوم أمامَ حضرتكم فِي البيت ، وقبّلتُ أيدي الوالدين المعظّمين التي بظلّها تربّيتُ وتلقّيتُ ما تلقّيتُ ، **فما أطيبَ عيدًا** تتضاعف فيه المسرات ، برؤيةِ الوالدَين ولثمِ خدود الإخوانِ والأخواتِ ، **لعلّ الله** يقرِّبُ أيّام لِقائِنا ، ويحقق في القريب رجائَنا ،

هذا ، وأهدِي تحيّةَ السّلام والتّهنئة لأُمِّي الشفوقِ وإخوتِي وأخواتي والأعمام المحترمين ، **أطال الله بقاءكم** وبقاءهم للعبد المهجور .

خادمكم عبد الشكور

Note : All the (جملة إِنْشَائِيَّة) are marked in bold.

Lesson 54

Declension

(اعراب)

Note 1: The declension of the noun was discussed in Lessons 10 and 11 of Volume One while the declension of the verb was discussed in Lesson 20 of Volume Two. It seems appropriate to discuss this topic in greater detail here.

1. Declension (اعراب) refers to the different signs used to distinguish the different cases of a declinable word (معرب). See Lesson 10.10.

Note 2: The place of the (اعراب) is the final letter of the word. The (حركات) and (سكنات) of the alphabets in the beginning or middle of a word are not to be termed the (اعراب) although this practice is prevalent.

2. There are two types of (اعراب):
(إِعْرَاب بِالْحرِكَة) and (إِعْرَاب بِالْحُرُوْفِ).

[1] The (إِعْرَاب بِالْحِرِكَة) are:

جَرّ	نَصَب	رَفْع
ِ أَوْ ٍ	َ أَوْ ً	ُ أَوْ ٌ
الكسرة أو الكسرتين	الفتحة أو الفتحتين	الضمة أو الضمتين

This is the (اعراب) of a noun. The (اعراب) of a verb is (رفع ُ), (نصب َ) and (جزم ْ).

Note 3: Tanwīn is specific with an (اسم). Neither does it appear on a verb nor on a particle. When an (اسم) has (أَلْ) or it is (مضاف) or (غير منصرف), it does not have tanwīn.

The (ضمة), (فتحة), (كسرة) and (سكون) are also (اعراب), but these names are used more often for words that are (المبنِيْ). Similarly, these names are also used for the (حركات) and (سكنات) of the alphabets in the beginning or middle of a word,

e.g. the (رَ) of (رَجُلٌ) is (مفتوح) and not (منصوب). The (جُ) is (مضموم) and not (مرفوع). However, the (لٌ) will be termed (مرفوع).

[2] The (إِعْرَاب بِالْحُرُوْفِ) are as follows:
for nouns:

جَرّ	نَصَب	رَفْع
ـــِيْ	ـــِيْ	ـــَ ا
ـــَيْنِ	ـــَيْنِ	ـــَانِ
ـــِيْنَ	ـــِيْنَ	ـــُوْنَ

for verbs:

جَزم	نَصَب	رَفْع
elision of نِ	elision of نِ	نِ
elision of نِ	elision of نِ	نَ

Note 4: The method of pronouncing (ـــُوْ), (ـــَا) and (ـــِيْ) etc. is that an alif should be

temporarily inserted with every harakah, e.g. (ــُـ وْ) becomes (أُوْ), (ــَـ ا) becomes (آ) and (ــِـ يْ) becomes (إِيْ). See Lesson 5, Note 1.

(a) The (اعراب) of (أُوْ), (آ) and (إِيْ) is applied to the words (أَبٌ), (أَخٌ), (حَمٌ), (هَنٌ), (فَمٌ) and (ذُوْ) when these words are related to any other word besides the pronoun of the singular first person (ضمير واحد متكلم), e.g. (أَبُوْكَ) in (حالة الرفع), (أَبَاكَ) in (حالة النصب) and (أَبِيْكَ) in (حالة الجرِّ). However, when these words, with the exception of (ذُوْ), are related to the singular first person pronoun (ضمير واحد متكلم), they will have no (اعراب), having the same form in all three cases, e.g.

←

حالة الرَفْع	حالة النَصَب	حالة الجَرّ
جَاءَ أَبِيْ	رَأَيْتُ أَبِيْ	قُلْتُ لِأَبِيْ

See Lesson 11.2.

Note 5: The word (ذُوْ) can only be (مضاف) towards a visible noun (اسم ظاهر). It is rarely

(مضاف) towards a pronoun.

Note 6: The (م) of the word (فَمٌ) is elided at the time of suffixing this (اعراب), e.g. it is said (فُوْكَ), (فَاكَ) and (فِيْكَ). The word (فَمٌ) can also have (إِعْرَاب بِالْحِرِكَة) attached to it, e.g (فَمُكَ), (فَمَكَ) and (فَمِكَ).

Note 7: The (اعراب) of the above-mentioned six words only applies when they are not in the diminutive form (مُكَبَّرَة غير مصَغَّرة). Accordingly, they are referred to as (أسمَاء سِتَّة مُكَبَّرَة). When they are (مصَغَّرة) – in the diminutive, their (اعراب) is the same as a normal noun, e.g. (أُخَيٌّ), (أُخَيًّا), (أُخَيٍّ) – small brother, etc. The diminutive will be discussed in Lesson 74.6.

(b) The (اعراب) of the dual form (تـــثنية) is (ـــَ انِ) and (ـــَيْنِ), e.g. (مُسْلِمَانِ) and (مُسْلِمَيْنِ).

(c) The (اعراب) of the sound masculine plural (الجمع المذكر السالم) is (ـــُوْنَ) and (ـــِيْنَ) , e.g. (مُسْلِمُوْنَ) and (مُسْلِمِيْنَ).

(d) The (اعراب) of the dual form (تـــثنية) of (مضارع) is (نِ), e.g. (يَفْعَلاَنِ) and (تَفْعَلاَنِ).

(e) The (اعراب) of the masculine plural of (مضارع) and the singular feminine second person is (نَ), e.g. (يَفْعَلُوْنَ) (تَفْعَلُوْنَ) and (تَفْعَلِيْنَ).

Note 8: The (نِ) and (نَ) only appear in the words of (مضارع) in (حالة الرَفْع). In (حالة النصب والجر), the (ن) is elided, e.g.
(لَنْ يَفْعَلاَ), (لَنْ يَفْعَلُوْا) and (لَنْ تَفْعَلِيْ).
Similarly, (لَمْ تَفْعَلاَ) etc. See the paradigms of Lesson 20.

Note 9: The (ن) of (تثنية) and (جمع) is a sign of

(اعراب). Therefore it is called (نون اعرابِيَّة).

Note 10: The alif of (تثنية) and the (و) of (جمع) in a noun is a sign of (اعراب). Therefore, changes take place in them. Examine the examples of (تثنية) and (جمع) above. However, they are not part of the (اعراب) in a verb but are pronouns. No change can occur in them. Similarly, the (ن) of (يَفْعَلْنَ) and (تَفْعَلْنَ) is not a (نون اعرابِيَّة) but is a pronoun. Therefore, no change ever occurs in it. It remains constant in the (الماضي), (مضارع) and (أمر).

(اعرابٌ لَفْظِيٌّ وَتَقْدِيْرِيٌّ أو مَحَلِّيٌّ)

3. Wherever the (اعراب) can be pronounced without any difficulty, there the (اعراب) is clearly attached to the word. Such (اعراب) is called (اِعْرَابٌ لَفْظِيٌّ). However, where the (اعراب) is

difficult or heavy to pronounce, there the (اعراب) is not read, e.g. the words (مُوْسٰى) and (عَصًا) are (اسم مقصور) because they have an (الف مقصورة) suffixed to them. See Lesson 38, Note 1. The (اعراب) of these words is not read in all three cases, e.g.
(جَاءَ مُوْسٰى), (رَأَيْتُ مُوْسٰى) and (جَاءَ بِمُوْسٰى) – He brought Mūsā.

The (اعراب) is implied in such words, according to the context. Such implied (اعراب) is referred to as (اعرابٌ تَقْدِيْرِيٌّ أو مَحَلِّيٌّ). See Lesson 10.8 and Lesson 38, Note 1.

The words (قَاضٍ ، اَلْقَاضِيْ) and (جَارٍ ، اَلْجَارِيْ) are (اسم منقوص) or (ناقص). See Lesson 10.9. The (اعراب) is (تَقْدِيْرِيٌّ) in (حالة الرفع والجرّ).

The (اعراب) in (حالة النصب) only is (لَفْظِيٌّ), e.g.

الجرّ	النصب	الرفع
مَرَرْتُ عَلَى قَاضٍ	رَأَيْتُ قَاضِيًا	جَاءَ قَاضٍ
مَرَرْتُ عَلَى الْقَاضِيْ	رَأَيْتُ الْقَاضِيَ	جَاءَ الْقَاضِيْ

Test No. 18 B

(1) Define what is (اعراب).

(2) Where does the (اعراب) occur?

(3) Can the <u>h</u>arakāt of the beginning and middle letters of a word be called (اعراب)?

(4) How many types of (علامة الاعراب) are there?

(5) What are the names of the <u>h</u>arakāt of (اَلْمَبْنِيْ)?

(6) What is the name of the (اعراب) of a noun and a verb?

(7) Explain the (اعراب) of (أسماء ستة مكبّرة). When they are (مصغّر), what are their (اعراب)?

(8) The letters (نَ) and (نِ) are the (اعراب) of which words?

(9) What is the sign of (اعراب) of (يَفْعَلاَنِ) and (يَفْعَلُوْنَ); (مُسْلِمَانِ) and (مُسْلِمُوْنَ)?

(10) What kind of (ن) is there in (يَفْعَلْنَ) and (تَفْعَلْنَ)?

(11) How many types of (اعراب) are there?

(12) What names are given to nouns like (عِيْسٰى) and (صُغْرٰي) and what is their (اعراب) in all three cases?

(13) What are nouns like (مَاضٍ), (رَامٍ) and (اَلْقَاضِيَ) called and what is their (اعراب) in all three cases?

Lesson 55

The Declension of a Verb

(اعراب الفعل)

Note 1: The (اعراب) of a verb is discussed first, because the discussion of the (اعراب) of a noun is lengthy.

1. The perfect tense (الفعل الماضِي) and the imperative (أمر) are indeclinable (اَلْمَبْنِيْ). Only the imperfect (الفعل المضارع), when it is devoid of (نون جمع المؤنث), is declinable (مُعرَب).

The (اعراب) of (الفعل المضارع) is (رفع), (نصب) and (جزم). In five word-forms, namely, (يَفْعَلُ ، تَفْعَلُ ، تَفْعَلُ ، أَفْعَلُ ، نَفْعَلُ), the (رفع) is with (ضمّة), the (نصب) with (فتحة) and the (جزم) with (سكون). From the remaining word-forms, the two feminine plurals, namely (يَفْعَلْنَ) and (تَفْعَلْنَ), are

indeclinable (اَلْمَبْنِيْ). The (رفع) of the remaining seven word-forms is by means of the (نون اعرابية). The (نصب) and (جزم) is by eliding the (نون اعرابية). The (فعل مضارع) is originally (مرفوع). Due to some temporary cause, it becomes either (منصوب) or (مَجْزوم).

The Occasions of (نصب) of a Verb

2. When any of the (حروف ناصبة), namely, (أَنْ ، لَنْ ، كَيْ ، إِذَنْ), precede the (فعل مضارع), the latter becomes (منصوب).

You have learnt in Lesson 49 that the particle (أَنْ) creates the meaning of the (مصدر - verbal noun) in the (فعل مضارع), e.g.

(أَنْ تَصُوْمُوْا خَيْرٌ لَكُمْ يعنِي صِيَامُكُمْ خَيْرٌ لَكُمْ) – Your fasting is better for you.

Note 2: The particle (أَنْ) is most often translated

as "to", e.g. (جِئْتُ أَنْ أَرَاكَ) – I came to see you.

The particle (لَنْ) creates the meaning of negative emphasis, e.g. (لَنْ نَعْبُدَ غَيْرَ اللهِ) – We will never worship anyone besides Allāh.

The particle (كَيْ) indicates the cause of the action, e.g. (أَسْلَمْتُ كَيْ أُفْلِحَ) - I embraced Islam in order to succeed.

The particle (إِذَنْ) also written as (إِذًا) comes in response to a sentence. It appears before the (فعل مضارع), e.g. if someone says, (أَسْلَمْتُ - I embraced Islām), another person responds by saying, (إِذَنْ تُفْلِحَ - then you will succeed).

3. In the following five instances, the particle (أَنْ) is (مُقَدَّر) – implied, that is, it is not mentioned in words but is understood to be there. Due to this implied (أَنْ), the (فعل مضارع) will change to the accusative case (منصوب).

1. (لاَمُ الْجُحُوْدِ) – the (لام) that occurs after (كَانَ مَنْفِيَّة), e.g. (مَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيْهِمْ) – Allāh will not punish them while you are among them. Here the verb (لِيُعَذِّبَ) is in the meaning of (لِأَنْ يُعَذِّبَ).
2. (حَتَّى), e.g. (لَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِيْ أَبِيْ) – I will never leave this land until my father permits me.
3. (أَوْ) when it means (إِلَى أَنْ) or (إِلاَّ أَنْ), e.g. (لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِيْ حَقِّيْ) – I will certainly adhere to you until you give me my right. In this instance, (أَوْ تُعْطِيَنِيْ) means (إِلَى أَنْ تُعْطِيَنِيْ).
4. (لاَمُ كَيْ) – that is, the (لام) which has the meaning of (كَيْ), e.g. (جِئْتُكَ لِأُكَلِّمَكَ) – I came to you so that I can speak to you. In this sentence, (لِأُكَلِّمَ) means (كَيْ أَنْ أُكَلِّمَ).
5. (فَاء سَبَبِيَّة), when it is in response to:

   (1) the imperative (أمر), e.g. (تَعَلَّمْ فَتُفْلِحَ) – Learn so that you succeed.

(2) the prohibition (النهي), e.g.
(لاَ تَعْجَلْ فَتَنْدَمَ) – Do not be hasty otherwise you will regret.

Note 3: If after the imperative (أمر) or the prohibition (النهي), (فَاء سَبَبِيَّة) does not precede the (فعل مضارع), a jazm will read on it, e.g.
(تَعَلَّمْ تُفْلِحْ) – Learn, you will succeed;
(لاَ تَعْجَلْ تَنْدَمْ) - Do not be hasty (otherwise) you will regret.

(3) the interrogation (استفهام), e.g.
(أَيْنَ بَيْتُكَ فَأَزُوْرَكَ) – Where is your house so that I can visit you.
(4) desire or wish (اَلتَّمَنِّيْ), e.g.
(لَيْتَ لِيْ مَالاً فَأُنْفِقَهُ فِيْ سَبِيْلِ اللهِ) – I wish I had wealth so that I could spend it in the path of Allāh.
(5) a request (عَرْض), e.g.
(أَلاَ تَحُلُّ بِنَادِيْنَا فَتُكْرَمَ) – Why don't you come

to our gathering so that you can be honoured.

(6) negative statement (اَلنَّفْي), e.g.

(لَمْ يَأْتِنَا فَنُعْطِيَهُ الْكِتَابَ) – He did not come to us so that we could give him the book.

6. After (وَاوُ الْمَعِيَّةِ) when it appears in the following instances:

(أَسْلِمْ وَتُفْلِحَ) – You embrace Islam and you will simultaneously succeed.

(لاَ تَنْهَ عَنْ خُلُقٍ وَ تَأْتِىَ مِثْلَهُ) - Do not prevent (another) from an (evil) trait when you yourself perpetrate it.

Note 4: If the particle (أَنْ) appears after the verb (عَلِمَ) or any of its derivatives, it will be regarded as the abbreviated form (مُخَفَّف) of (أَنَّ). It will render (نصب) to (فعل مضارع), e.g.

(عَلِمَ أَنْ سَيَكُوْنُ مِنْكُمْ مَرْضٰى) – He knew that there will be people among you who are ill. See Lesson 49.

Vocabulary List No. 46

Word	Meaning
اِرْتَاضَ يَرْتَاضُ	to exercise
أَسِيَ (س ، ي)	to grieve
أَنْجَحَ	(1) to make someone succeed
اِصَّدَّقَ (تَصَدَّقَ)	to give charity
اِسْتَسْهَلَ	(10) to regard as easy
أَضَلَّ	(1) to misguide, to mislead
أَنْقَضَ	(1) to break, infringe, violate
تَبَيَّنَ	(4) to appear, to become clear
ثَابَرَ	(3) to persevere, to persist
تَهَذَّبَ	(4) to be well-mannered, to be cultured
جَادَ (ن ، و)	to be generous
خَابَ (ض ، ي)	to fail
خَيْطٌ ، خُيُوْطٌ	thread

دَنَا (ن ، و)	to go near
اَلرِّيَاضَةُ الْجِسْمَانِيَّةُ	physical exercise
زَهَدَ (ف)	to be abstinent
سَادَ (ن ، و)	to become a chief, to govern
ضَئِيْلٌ	feeble, faint
عَصٰي (ض ، ي)	to disobey
نَظَمَ (ض)	to string (pearls)

Exercise No. 82

(A) Examine the imperfect verbs (الفعل المضارع) in the following examples and say whether they are (مرفوع) or (منصوب). If they are , state the reason.

(1) اَللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا .

(2) لاَ تَكْسِلْ كَيْ لاَ تَخِيْبَ فِيْ مُرَادِكَ .

(3) هَلْ تُضِيْعُ أَوْقَاتَكَ فَإِذًا تَكُوْنَ مِنَ الْخَاسِرِيْنَ .

(4) صُمْ حَتَّى تَغِيْبَ الشَّمْسُ .

(5) ثَابِرْ عَلَى الْإِجْتِهَادِ حَتَّى تَحْصُلَ فِيْ مُسْتَقْبِلِكَ مَنْزِلَةً وَاعْتِبَارًا لِأَنَّ الْكَسَلَ مَا كَانَ لِيُنْجِحَ أَحَدًا .

(6) مَا كُنْتُ لِأُخْلِفُ الْوَعْدَ وَلَمْ تَكُنْ لِتُنْقِضَ الْعَهْدَ .

(7) كُنْ زَاهِدًا فِي الدُّنْيَا لِتَذُوْقَ حَلاَوَةَ الْجَنَّةِ .

(8) تَاجِرْ فَتَرْبَحَ .

(9) جُوْدُوْا فَتَسُوْدُوْا .

(10) لاَ تَتَعَرَّضُوْا لِتَغَيُّرَاتِ الْجَوِّ فَتَمْرَضُوْا .

(11) مَتَى تُسَافِرُ فَأُسَافِرَ مَعَكَ .

(12) هَلاَّ تَتَعَلَّمُ أَيُّهَا الْوَلَدُ فَيَتَهَذَّبَ عَقْلُكَ وَيَتَمَهَّدُ لَكَ سَبِيْلُ التَّقَدُّمِ لِأَنَّ نَجَاحَ الْمَرْءِ بِقَدْرِ عِلْمِهِ .

(13) قَالَ صَدِيْقِيْ إِنِّيْ أَقْرَأُ لَيْلاً فِيْ نُوْرٍ ضَئِيْلٍ فَقُلْتُ إِذًا تُؤْذِيَ عَيْنَيْكَ فَاجْتَنِبِ الْمُطَالَعَةَ لَيْلاً مَا اسْتَطَعْتَ لِئَلاَّ يَضْعُفَ بَصَرُكَ.

(14) قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ تُؤْمِنُوْنَ حَتَّى تَحَابُّوْا .

(15) لَيْتَ الْكَوَاكِبَ تَدْنُوْ لِيْ فَأَنْظِمَهَا .

(16) لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنٰى

فَمَا انْقَادَتِ الْآمَالُ إِلاَّ لِصَابِرِ .

(B) Translate the following verses of the Qur'ān into English.

(1) لَن تَنَالُوا الْبِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ .

(2) كَيْ نُسَبِّحَكَ كَثِيرًا . وَنَذْكُرَكَ كَثِيرًا .

(3) لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلاَ تَفْرَحُوا بِمَا آتَاكُمْ .

(4) وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ .

(5) وَلاَ تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ .

(6) مَنْ ذَا الَّذِيْ يُقْرِضُ اللّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيْرَةً .

Exercise No. 83

Translate the following sentences into Arabic.

(1) O our Lord, we seek refuge in You from disobeying You.

(2) Do not waste your time so that you do not fail in your aim.

(3) Are you being lazy, then you will remain ignorant.
(4) Strive until you achieve your aim.
(5) Trade in order to obtain benefit.
(6) We will continue striving for the freedom of our homeland until (أَوْ) we reach our ambition.

(7) Neither was the lazy trader going to make a profit nor was the diligent one to suffer a loss.
(8) Unite in order to be independent.
(9) I wish I was young so that I could stand in the row of the mujāhidīn.
(10) You will never be freed from the control of the westerners until you learn the modern sciences like them and you become selfless for your nation.
(11) Why do you not ponder over the glorious Qur'ān so that the door of guidance is opened for you.
(12) Do not follow your desires lest they mislead you from the path of Allāh.

Lesson 56

The Jussive Case

(مَوَاضِعُ جَزْمِ الْفِعْلِ)

1. You read about the particles (الحروف الجازمة للفعل المضارع) that render jazm to the imperfect in Lessons 20 and 49. Now remember that there are some nouns as well that render (جزم) to the (فعل مضارع). Like (إِنْ شَرْطِيَّة), they appear before two sentences, namely the (شَرْط) and (جَزَاء). Accordingly, they are called (أَسْمَاءُ الشَّرْطِ) or (كَلِمُ الْمُجَازَاةِ) – words that render a response.

Meaning	Word
who	مَنْ
what, whatever	مَا
how, wherever	أَنَّى
when	مَتٰى
whenever	أَيَّانَ

wherever	أَيْنَمَا
whenever	كَيْفَمَا
whatever	مَهْمَا
wherever	حَيْثُمَا
which (masculine)	أَيٌّ
which (feminine)	أَيَّةٌ

Note 1: From the above-mentioned words, (مَنْ), (مَا), (أَنَّى), (مَتٰى), (أَيَّانَ) as well as (أَيْنَ), the following words: (كَيْفَ), (أَيٌّ) and (أَيَّةٌ) are (أسماء الاستفهام) – interrogative pronouns. See Lesson 13.

The words (مَا), (أَيٌّ) and (أَيَّةٌ) are (أسماء موصولة) – relative pronouns. See Lesson 42. In these two instances, these words do not have any effect, e.g.

(مَنْ يَقْرَأُ) – Who is reading?

(هَذَا مَنْ يُعَلِّمُنِيْ) – This is the one who is teaching me.

2. The above-mentioned (أَسْمَاءُ الشَّرْطِ) render jazm to two verbs like (إِنْ شَرْطِيَّة) when both the verbs

are (فعل مضارع).

Examples:

Whoever does any evil, will be punished for it.	(1) مَنْ يَعْمَلْ سُوْءً يُجْزَ بِهِ
Whatever good action you do, Allāh knows it.	(2) وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَعْلَمْهُ اللهُ
Whatever you give, you will be given a recompense.	(3) مَهْمَا تُعْطِ تُجْزَ
Whenever you two strive, you will succeed.	(4) مَتٰى تَسْعَيَا تَنْجَحَا
Wherever you are, death will afflict you.	(5) أَيْنَمَا تَكُوْنُوْا يُدْرِكْكُمُ الْمَوْتُ
As you are, so will be your companions.	(6) كَيْفَمَا تَكُوْنُوْا يَكُنْ قُرَنَاءُكُمْ
Whichever sūrah you read, you will benefit from it.	(7) أَيَّةَ سُوْرَةٍ تَقْرَأْ تَسْتَفِدْ مِنْهَا

Note 2: In the above-mentioned examples, the first verb or sentence is called the (شَرْط) while the

second one is called the (جَزَاء). The (شَرْط) and (جَزَاء) together constitute a (جُمْلَة شَرْطِيَّة).

From the above list of words, (مَنْ) is used for intelligent beings and it is the most frequently one. The words, (مَا) and (مَهْمَا) are used for non-intelligent beings. (مَتٰى) and (أَيَّانَ) denote time while (أَيْنَمَا) and (حَيْثُمَا) denote place. The word (أَنَّى) can denote time as well as place. (أَيٌّ) and (أَيَّةٌ) have the capability of any of the above meanings.

Note 3: Sometimes the word (أَنَّى) is used to denote the meaning of (كَيْفَ) and (مَتٰى), e.g.
(قال أَنَّى يحيي هذه الله بعد موتِها) – He said, "How will or when will Allāh bring this back to life?"

4. When a (فعل مضارع) occurs in the response of the imperative (امر), it will be in the jussive case (مَجْزُوْم), e.g. (أُسْكُتْ تَسْلِمْ) – Be silent, you will be safe.

This jazm will apply when the meaning of (إِنْ - if) can be created at the beginning of the sentence. Consequently, in the above example, one can say (إِنْ تَسْكُتْ تَسْلِمْ) - If you remain silent, you will be safe.

5. It is compulsory to prefix the particle (ف)[33] to the response (جواب) of a condition (شرط), when the second sentence does not have the capability of being a response. This will apply when it is a:

1) (جملة اسمية)
2) (أمر)
3) (نَهي)
4) When (ما نافية) is prefixed to the verb
5) (لَنْ)
6) (قَدْ)
7) (سَ) or (سَوْفَ)
8) (فعل جامد) – that is, such a verb in which all

[33] Such a particle is called (حرف التَّعْقِيْب).

the paradigms are not used, e.g. (لَيْسَ), (عَسٰى), etc.

Examples:

Analysis	Sentence
The response contains a (جملة اسمية).	(1) إِنْ يَمْسَسْكُمُ اللّٰهُ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ
The response contains the imperative (أمر).	(2) إِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ
The response contains (ما نافية).	(3) فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ
The response contains (لَنْ).	(4) وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوْهُ
The response contains (قَدْ).	(5) إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ
The response contains (سَوْفَ).	(6) إِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ

يُغْنِيْكُمُ اللهُ	
(7) إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالاً وَوَلَدًا فَعَسَى رَبِّيْ أَنْ يُؤْتِيَنِ خَيْرًا مِنْ جَنَّتِكَ	The response contains a (فعل جامد).

The following verse alludes to this:

اِسْمِيَّةٍ طَلَبِيَّةٍ وَبِجَامِدٍ وَبِمَا وَلَنْ وَبِقَدْ وَبِالتَّسْوِيْفِ[34]

That is, the particle (ف) will be prefixed to the second sentence, if the first sentence is a (جملة اسمية), (جملة طَلَبِيَّة) – that is (أمر) or (نَهي), or it contains a (فعل جامد), (ما نافية), (لَنْ), (قَدْ), (سَ) or (سَوْفَ).

6. It is permissible to prefix the particle (ف) or not to do so if the response is a (فعل مضارع) and it is beyond the circle of the above-mentioned examples.

34 To prefix the particle (سَوْفَ) to a verb is called (تَسْوِيْف).

Examples:

(إِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوْا أَلْفَيْنِ) – If there are a thousand mujāhids among you, they will overpower two thousand (disbelievers).

(وَمَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ) – Whoever returns towards sin, Allāh will take retribution from him.

Note 4: You have read in Lesson 33 that the final alphabet of a (فعل ناقص), that is (مُعْتَلُّ اللاَّم), is elided in the jussive case (حالة الجزم), e.g. the verb (تَرٰى) becomes (لَمْ تَرَ), (أَدْعُوْ) becomes (لَمْ أَدْعُ) and (تَرْمِيْ) becomes (لَمْ تَرْمِ).

Exercise No. 84

Analyse the following sentences as the one below has been done.

مَنْ	يَعْمَلْ	سُوْءً	يُجْزَ	بِهٖ
اسم الشرط ، المبني ، محلا مرفوع لأنه مبتدأ	الفعل المضارع الْمَجزوم باسم الشرط ، الضمير هو الفاعل راجع الى المبتدأ محلا مرفوع	مفعول به منصوب	الفعل المضارع الْمَجهول (يُجْزٰى) ، ناقص يائي ، الْمَجزوم باسم الشرط ، علامته اسقاط حرف العلة ، فيه ضمير هو نائب الفاعل ،	حرف الجر ، ه ضمير مجرور متصل ، الجار مع المجرور متعلق الفعل

<table>
<tr><td></td><td>محلا مرفوع</td><td></td><td></td><td></td></tr>
<tr><td></td><td></td><td colspan="2">الفعل مع الفاعل و المفعول = جملة فعلية = خبر للمبتدأ "مَنْ"</td><td>مبتدأ</td></tr>
<tr><td colspan="2">الفعل الْمَجهول مع نائب الفاعل والمتعلق = جُملة فعلية = جزاء</td><td colspan="3">المبتدأ مع الخبر = جُملة اسمية = شرط</td></tr>
<tr><td colspan="5">الشرط مع الجزاء = جُملة شَرْطِيَّة</td></tr>
</table>

(1) إِنْ لَمْ تَغْلِبْ عَدُوَّكَ فَدَارِ .

The verb (دَارِ) is the (أمر) from (مُدَارَاة) meaning "to be sociable and affable".

(2) وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوْهُ .[35]

[35] The particle (مَا) in this sentence is (اسم الشرط) and renders jazm to the verb. It is (محلا منصوب) because it is the (مفعول) of (تَفْعَلُوْا). It has preceded (مُقَدَّم) the verb.

Vocabulary List No. 47

Word	Meaning
أَصَابَ ، (و)	(1) to attain, to do properly, to hit the mark, to reach
خَالَ يَخَالُ	to think
خَفِيَ (س)	to be hidden
أَخْفٰى	(1) to hide, conceal
خَلِيْقَةٌ	characteristic
دَارٰى (ي)	(3) to be sociable, affable
ذِكْرٰى	remembrance, advice
سَحَرَ (ف)	to bewitch, to charm
سَيِّئَةٌ ، سَيِّئَاتٌ	evil
سَدِيْدٌ ، سِدَادٌ	pertinent, relevant, correct
صَانَعَ	(3) to cooperate, to go along with
ضَرَّسَ	(2) to bite firmly
قُدْوَةٌ	model, example
لَطَفَ (ن)	to be kind, friendly
لَطُفَ (ك)	to be fine, delicate, elegant,

	graceful
مَنْسِمٌ ، مَنَاسِمُ	foot sole, padded foot (of animals)
نَابٌ ، أَنْيَابٌ	canine tooth, tusk, fang
وَطِئَ (س)	to trample
وَقَّرَ	to respect, to revere

Exercise No. 85

Note 5: Determine the reason and the sign of the jazm of (فعل مضارع) in the following sentences. Some sentences have the particle (ف) prefixed to them. What is the reason for this?

(1) مَنْلاَ يَرْحَمْ لاَيُرْحَمْ (الحديث) .

(2) مَنْ لاَ يَرْحَمْ صَغِيْرَنَا وَلاَ يُوَقِّرْ كَبِيْرَنَا فَلَيْسَ مِنَّا (الحديث).

(3) مَنْ لاَ يُكْرِمْ ضَيْفَهُ فَلَيْسَ مِنَّا (الحديث).

(4) مَتٰى تَحْسُنْ أَخْلاَقُكَ يَكْثُرْ أَحْبَابُكَ .

(5) حَيْثُمَا يَدْخُلْ نُوْرُ الشَّمْسِ يَصْعُبْ دُخُوْلُ الطَّبِيْبِ .

(6) اجْتَهِدُوْا أَيُّهَا الآبَاءُ فِيْ أَنْ تَكُوْنُوْا قُدْوَةً حَسَنَةً لِأَوْلاَدِكُمْ لِأَنَّكُمْ كَيْفَمَا تَكُوْنُوْا يَكُنْ أَوْلاَدُكُمْ .

(7) اِرْحَمُوْا مَنْ فِى الْأَرْضِ يَرْحَمْكُمْ مَنْ فِى السَّمَاءِ (الحديث).

(8) قِفَا نَبْكِ مِنْ ذِكْرٰى حَبِيْبٍ وَمَنْزِلِ .

(9) وَمَنْ لَمْ يُصَانِعْ فِيْ أُمُوْرٍ كَثِيْرَةٍ
يُضَرَّسْ بِأَنْيَابٍ وَيُوْطَأْ بِمَنْسِمِ

(10) وَمَنْ يَغْتَرِرْ يَحْسِبْ عَدُوًّا صَدِيْقَهُ
وَمَنْ لَمْ يُكَرِّمْ نَفْسَهُ لَمْ يُكَرَّمِ

(11) وَمَهْمَا يَكُنْ عِنْدَ امْرِئٍ مِنْ خَلِيْقَةٍ
وَإِنْ خَالَهَا تَخْفٰى عَلَى النَّاسِ تُعْلَمِ

(12) وَلاَ تَغْتَرِرْ تَنْدَمْ وَلاَ تَكُ حَاسِدًا
تُذَلُّ وَلاَ تَحْقِرْ سِوَاكَ تُحَقَّرِ

(13) وَأَكْثِرْ مِنَ الشُّوْرٰى فَإِنَّكَ إِنْ تُصِبْ
تَجِدْ مَادِحًا أَوْ تُخْطِئِ الرَّأْيَ تُعْذَرِ .

Note 6: The verbs at the end of the latter four stanzas are (مَجزوم), but due to the scale of the

poetry, a long kasrah is read on these words. The word (مَنْسِمٍ) has two kasrahs. It will also be read with a long kasrah. These factors are permissible in poetry.

Exercise No. 86

Translate the following verses of the Qur'ān.

(1) فَلْيَضْحَكُواْ قَلِيلاً وَلْيَبْكُواْ كَثِيرًا .

(2) قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُواْ وَلَكِن قُولُواْ أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِيْ قُلُوبِكُمْ .

(3) وَإِن تُبْدُواْ مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللّهُ .

(4) وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا .

(5) وَقَالُواْ مَهْمَا تَأْتِنَا بِهِ مِن آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ .

(6) اِتَّقُوا اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا . يُصْلِحْ لَكُمْ أَعْمَالَكُمْ .

(7) إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا.

Lesson 57

The Declension of a Noun

(اعراب الاسم)

1. With regards to (اعراب), nouns are of three types:

(1) (اَلْمَبْنِيْ) – Indeclinable Nouns whose final radicals remain unchanged in the different cases and they are not affected by any (عامل), e.g.

←

حالة الجرّ	حالة النصب	حالة الرفع
قُلْتُ لِهٰؤُلاَءِ	رَأَيْتُ هٰؤُلاَءِ	جَاءَ هٰؤُلاَءِ

(2) (اَلْمُعْرَبُ الْمُنْصَرِفُ) triptotes[36] – those nouns whose ends change due to a change in case and which accept (رفع), (نصب) and (جرّ) with tanwīn, e.g.

[36] This is a class of nouns that is fully declined. The Arabs call declension (اعراب).

حالة الجرّ	حالة النصب	حالة الرفع
قُلْتُ لِرَجُلٍ	رَأَيْتُ رَجُلاً	جَاءَ رَجُلٌ

(3) (اَلْمُعْرَبُ الْغَيْرُ الْمُنْصَرِف) diptotes[37] – nouns which do not accept tanwīn and in the nominative case (حالة الرفع), a dammah is used, while a fathah without tanwīn is used in the accusative and genitive cases (حالة النصب والجرّ), e.g.

حالة الجرّ	حالة النصب	حالة الرفع
قُلْتُ لِعُمَرَ	رَأَيْتُ عُمَرَ	جَاءَ عُمَرُ

2. The indeclinable nouns (أَسْمَاء مَبْنِيَّة) are very few. They are as follows:

Pronouns (ضمائر). These are discussed in

[37] These are certain classes of nouns that are not fully declined. European grammarians sometimes refer to them as diptotes. (A New Arabic Grammar by Haywood and Nahmad, p. 34, 1970, Lund Humphries)

Lessons 6, 11, 14, 15, 17 and 41.

Indicative Pronouns (أَسْمَاءُ الْإِشَارَةِ). See Lesson 12.

Interrogative Pronouns (أَسْمَاءُ الْإِسْتِفْهَامِ). See Lesson 13.

Relative Pronouns (أَسْمَاءُ الْمَوْصُوْلَةِ). See Lesson 42.

Conditional Nouns (أَسْمَاءُ الشَّرْطِ). See Lesson 56.

Compound Numbers (أَعْدَادٌ مُرَكَّبَةٌ) – that is, from (أَحَدَ عَشَرَ - 11) till (تِسْعَةَ عَشَرَ - 19). See Lesson 44.

Vague Nouns (أَسْمَاءُ الْكِنَايَةِ), e.g. (كَمْ), (كَأَيِّنْ), (كَذَا), (كَيْتَ وَذَيْتَ). See Lesson 64.

Nouns of Sound (أَسْمَاءُ الصَّوْتِ), e.g. (غَاقَ غَاقَ - the sound of a crow), (بَخٍ - the sound used to make a camel sit), etc.

(أَسْمَاءُ الْأَفْعَالِ) – these are words which are not verbs but have the meaning of verbs, e.g. (هَيْهَاتَ - to be far). See Lesson 75.

The scale of (فَعَالِ) if it is used to denote the name of a female, or it is an adjective or it

denotes the meaning of the imperative (أمر), e.g. (حَذَامِ - name of woman), (فَسَاقِ - a transgressing woman), (حَذَارِ - meaning "beware").

Note 1: The dual forms of the (أَسْمَاءُ الْإِشَارَةِ) and (أَسْمَاءُ الْمَوْصُوْلَةِ) are declinable, e.g. (هٰذَانِ), (هٰذَيْنِ), (اَلَّذَانِ), (اَلَّذَيْنِ), (ذَانِكَ) and (ذَيْنِكَ).

(اَلْمُعْرَبُ الْغَيْرُ الْمُنْصَرِف)

3. These are the types of (غَيْرُ الْمُنْصَرِف) and the method of recognizing them:

(1) A proper noun (اِسْمُ الْعَلَمِ) will be (غَيْرُ الْمُنْصَرِف) when:

a) it is feminine and it has more than three alphabets or its middle alphabet is (مُتَحَرِّك) – having a harakah, e.g. (فَاطِمَةُ), (زَيْنَبُ) and (سَقَرُ).

b) it is non-Arabic and it has more than three alphabets, e.g. (اِدْرِيْسُ), (اِبْرَاهِيْمُ). The name

(نُوْحٌ) is fully declinable (مُنْصَرِف). It will also be (غَيْرُ الْمُنْصَرِف) if its middle radical is (مُتَحَرِّك), e.g. (شَتَرُ) – name of a fort or it is feminine, e.g. (مِصْرُ) – Egypt. However, there is a difference of opinion with regard to the word (هِنْدٌ). According to some scholars, it is masculine while others are of the view that it is feminine.

c) where two words are joined in such a manner that they have become one word, e.g. (بَعْلَبَكُّ)[38] – name of a city. Such a compound is called (مُرَكَّب مَزْجِي) or (مُرَكَّب اِمْتِزَاجِي).
d) such a noun which has an extra alif and nūn at the end, (عُثْمَانُ).
e) it has the same scale as a verb, e.g. (أَحْمَدُ), (يَزِيْدُ).
f) a proper noun on the scale of (فُعَلُ), e.g.

[38] The word (بَعْلُ) is the name of an idol while (بَكُّ) is the name of a king.

(عُمَرُ), (زُفَرُ). Very few words are used on this scale.

Note 2: The plural of some adjectival nouns (اَسْمَاءُ الصِّفَة) also appears on the scale of (فُعَلُ) and they are (غَيْرُ الْمُنْصَرِف), e.g. (أُخَرُ) is the plural of (أُخْرَى - other). (جُمَعُ) is the plural of (جَمْعَاءُ – all together). However, the scale of (فُعَلٌ) used as the feminine plural of the elative (اِسْمُ التَّفْضِيْل), is (مُنْصَرِف), e.g. (كُبَرٌ), the plural of (كُبْرٰى) and (صُغَرٌ), the plural of (صُغْرٰى). See 14.3.

(2) An adjective (اِسْمُ الصِّفَة) will be (غَيْرُ الْمُنْصَرِف) when:

- it is on the scale of (فَعْلاَنٌ), on condition that its feminine form is not on the scale of (فَعْلاَنَةٌ), e.g. (سَكْرَانُ - intoxicated), (عَطْشَانُ - thirsty). The feminine forms are (سَكْرٰى) and (عَطْشٰى) respectively. The word (نَدْمَانٌ) is (مُنْصَرِف) because its feminine form is

(نَدْمَانَةٌ).

- it is on the scale of (أَفْعَلُ), e.g. (أَحْمَرُ), (أَحْسَنُ), etc.
- it is such a numeral whose meaning has repetition, e.g. (أُحَادُ) – one by one, (مَوْحِدُ) – one by one. Each of these words contain the meaning of (وَاحِدٌ وَاحِدٌ) – one by one. (ثُنَاءُ) – in twos, (مَثْنٰى) – in twos. This continues in a similar manner till (عُشَارُ) and (مَعْشَرُ) – in tens. See 46.5.

(3) When an extra (اَلِف مَمْدُوْدَة) appears at the end of any noun or adjective, it is also (غَيْرُ الْمُنْصَرِف), whether the word is singular, e.g. (أَسْمَاءُ - name of a woman), (حَسْنَاءُ - a beautiful woman), (حَمْرَاءُ - red) etc. or whether it is plural, e.g. (عُلَمَاءُ - scholars), (أَنْبِيَاءُ - messengers), etc.

Note 3: The word (أَسْمَاءُ) which is the plural of (اِسْمٌ) is (مُنْصَرِف) because its hamzah is not extra

and is changed from a (و). The word (اِسْمٌ) was originally (سِمْوٌ).

However, the word (أَشْيَاءُ), the plural of (شَيْئٌ), although having an original hamzah, is used as (غَيْرُ الْمُنْصَرِف), e.g. (لاَ تَسْئَلُوْا عَنْ أَشْيَاءَ).

(4) the plurals which appear on the following scales are (غَيْرُ الْمُنْصَرِف):

Plural Scale	Example	Singular	Meaning
فَعَالِلُ	دَرَاهِمُ	دِرْهَمٌ	silver coin
فَعَالِيْلُ	دَنَانِيْرُ	دِيْنَارٌ	gold coin
أَفَاعِلُ	أَكَابِرُ	أَكْبَرُ	elder
أَفَاعِيْلُ	أَكَاذِيْبُ	أُكْذُوْبَةٌ	lie
مَفَاعِلُ	مَسَاجِدُ	مَسْجِدٌ	musjid
مَفَاعِيْلُ	مَصَابِيْحُ	مِصْبَاحٌ	lamp
تَفَاعِيْلُ	تَمَاثِيْلُ	تِمْثَالٌ	statute
فَوَاعِلُ	دَوَائِرُ	دَائِرَةٌ	circle, calamity

If a round tā (تا مَرْبُوْطَة) is suffixed to these scales, the word becomes (مُنْصَرِف), e.g. (أَسَاتِذَةٌ - teachers), (حَنَابِلَةٌ - plural of حَنْبَلِيٌّ).

All the above-mentioned scales are called (صِيْغَةُ مُنْتَهَى الْجُمُوْعِ - the final plurals) because a further broken plural cannot be constructed from them, although a sound plural may be formed, e.g. (أَكَابِرُوْنَ - elders). However, this is very rare.

4. You have already learnt that in the genitive case (حالة الجر), a noun that is (غَيْرُ الْمُنْصَرِف) cannot take the kasrah. It accepts only the fathah. However, when the definite article is prefixed to such a noun or it is (مضاف), it accepts the kasrah in the genitive case (حالة الجر), e.g.

فِيْ **مَدَارِسِ** مِصْرَ وَ**مَسَاجِدِ**هَا مُقَامٌ **لِلْأَغْنِيَاءِ** وَ**الْفُقَرَاءِ** وَ**الْأَبْيَضِ** وَ**الْأَسْوَدِ**

Translation: There is a place for the wealthy, the poor, the white and the black in the madrasahs and musjids of Egypt.

The words in bold are (غَيْرُ الْمُنْصَرِف) but they are (مكسور).

Similarly, if any proper noun is regarded as indefinite, tanwin and kasrah can be read on it, e.g. (رَأَيْتُ عُثْمَانًا) – I saw an Uthmān.

5. The (اعراب) of the dual and sound plural forms of a (غَيْرُ الْمُنْصَرِف) is the same as (مُنْصَرِف) words, e.g.

⟵ أَحْمَرُ أَحْمَرَانِ أَحْمَرَيْنِ أَحْمَرُوْنَ أَحْمَرِيْنَ

Note 4: We have explained the section of (غَيْرُ الْمُنْصَرِف) in an innovative and simplified manner. In the ancient books of Arabic Grammar, it is expounded in another style which is slightly more difficult to grasp. Then too, we will clarify the old method and explain it here so that you do not incur any difficulty when you study other books of Grammar.

The Old Method of Explaining (غَيْرُ الْمُنْصَرِف)

When any two of the following causes are found in a noun, it will be (غَيْرُ الْمُنْصَرِف). These aspects or causes are:

Causes (اسبابُ منع الصرف)	Meaning
عَلَمِيَّة	proper noun
وَصْف or صِفَة	adjective
تَأْنِيْث	feminine
وَزْنُ الْفِعْلِ	scale of the verb
عَدْل	changed from original
أَلِفٌ وَ نُوْنٌ زَائِدَتَانِ	extra alif and nūn
عُجْمَة	non-Arabic
تَرْكِيْب مَزْجِي	combination of two words to form one
أَلِفٌ مَمْدُوْدَةٌ زَائِدَةٌ	extra alif succeeded by hamzah
جَمْع مُنْتَهَى الْجُمُوْعِ	the final plural scale

(i) Firstly understand that (عَدْل) refers to a word that has changed from its original form into a new form. It is of two types: (عدل حقيقى) and (عدل تقديري).

If there is an indication or proof that a word has changed from its original form to adopt the new one, it is called (عدل تحقيقى) or (عدل حقيقى), e.g. the word (ثُلاث) – three three. One cause is (صِفَة) while the other is (عَدْل). The meaning of this word indicates that it was originally (ثَلاثَةٌ ثَلاثَةٌ) and then it changed to (ثُلاث). Accordingly, it is said to have (عدل تحقيقى).

Words which do not have an indication or proof of change of form are said to have (عدل تقديري), e.g. (عُمَرُ), (زُفَرُ), etc. These words are (غَيْرُ الْمُنْصَرِف) because they do not contain any other cause except (عَلَمِيَّة). It is therefore assumed that these words were originally (عَامِرٌ) and (زَافِرٌ) and have

now taken the form of (عُمَرُ) and (زُفَرُ). This is called (عدل تقديري).

(ii) The cause, (صِفَة), cannot combine with (عَلَمِيَّة). If any adjective is made into a proper noun, its adjectival quality (صِفَة) no more remains, e.g. the word (حَامِدٌ) is originally an adjective because it is an (اسم الفاعل). When someone is given the name of (حَامِدٌ), it only remains a proper noun. Consequently, it will not be (غَيْرُ الْمُنْصَرِف).

(iii) An Arabic adjective cannot be (عُجْمَة) nor can it be (مُرَكَّب امْتِزَاجِي).

(iv) The (أَلِفٌ مَمْدُوْدَةٌ زَائِدَةٌ) and (جَمْع مُنْتَهَى الْجُمُوْعِ) are such causes that take the place of two causes. They are individually sufficient to render a word (غَيْرُ الْمُنْصَرِف), e.g. (صَحْرَاءُ - desert), (عُلَمَاءُ - scholars), (مَسَاجِدُ - mosques), (قَنَادِيْلُ - candles).

If any cause from no. 3 till no.8 combines with (عَلَمِيَّة) in any word, it will be (غَيْرُ الْمُنْصَرِف), e.g.
(فَاطِمَةُ) has (عَلَمِيَّة) and (تَأْنِيْث);
(أَحْمَدُ) has (عَلَمِيَّة) and (وَزْنُ الْفِعْلِ);
(عُمَرُ) has (عَلَمِيَّة) and (عَدْل);
(عُثْمَان) has (عَلَمِيَّة) and (أَلِفٌ وَ نُوْنٌ زَائِدَتَان);
(اِبْرَاهِيْمُ) has (عَلَمِيَّة) and (عُجْمَة);
(بَعْلَبَكُّ) has (عَلَمِيَّة) and (تَرْكِيْب مَزْجِي).

If any cause from no.3 till no.6 combines with (صِفَة) in any word, it will be (غَيْرُ الْمُنْصَرِف). However, the (تَاءُ التَّأْنِيْث)[39] will not be considered in this case. Only the (أَلِفٌ مَقْصُوْرَةٌ) and (أَلِفٌ مَمْدُوْدَةٌ) will be considered, e.g.
(حُسْنٰى) and (حَسْنَاءُ) have (صِفَة) and (تَأْنِيْث);
(أَحْمَرُ) has (صِفَة) and (وَزْنُ الْفِعْلِ);

[39] It was mentioned in Lesson 4 of Volume One that there are three signs for a word to be feminine, namely, (تَاءُ التَّأْنِيْث) – (ة), (أَلِفٌ مَقْصُوْرَةٌ) and (أَلِفٌ مَمْدُوْدَةٌ).

(ثُلاَثُ) or (مَثْلَثُ) has (صِفَة) and (عَدْل);
(عَطْشَانُ) has (صِفَة) and (أَلِفٌ وَ نُوْنٌ زَائِدَتَانِ).

Examples of nouns that are (غَيْرُ الْمُنْصَرِف):

Examples	Causes
سُعَادُ ، مَكَّةُ ، حَمْزَةُ ، خَدِيْجَةُ	العَلَم المؤنث
آدَمُ ، اِسْمَاعِيْلُ ، يَعْقُوْبُ ، يُوْنُسُ	العَلَم العَجَميّ
قَاضِيْخَانُ ، مُحَمَّدْخَانُ ، مَعْدِيْكَرِبُ ، أَرْدَشِيْرُ	العَلَم المركب
شَمَّرُ ، أَشْهَبُ ، يَعْلَى ، يَشْكُرُ	العَلَم الموازن للفعل
مُضَرُ ، هُبَلُ ، زُفَرُ	العَلَم على وزن فُعَلُ
عَفَّانُ ، حَسَّانُ ، شَعْبَانُ ، رَمَضَانُ	العَلَم مع الألف والنون
شَبْعَانُ ، مَلْآنُ ، رَيَّانُ ، غَضْبَانُ	الصفة مع الألف والنون
أَعْظَمُ ، أَكْثَرُ ، أَكْبَرُ ، أَعْرَضُ	الصفة الموازن لِأَفْعَلُ
رُبَاعُ ، خُمَاسُ ، مَرْبَعُ ، مَخْمَسُ	العدد المكرر في المعنٰى
حَمْرَاءُ ، صَحْرَاءُ ، عَاشُوْرَاءُ ، خَنْسَاءُ	الف ممدودة

مَسَائِلُ (جمع مَسْئَلَةٍ) ، مَنَابِرُ (جمع مِنْبَرٍ) ، تَوَارِيْخُ ، قَنَادِيْلُ ، مَسَاكِيْنُ ، قَوَاعِدُ ،	صيغة منتهى الجموع

Vocabulary List No. 48

Word	Meaning
أَبَدٌ ، آبَادٌ	ever
أَبْدَى (ى)	(1) to expose, reveal
إِبْرِيْقٌ ، أَبَارِيْقُ	jug, pitcher
ارْتِيَاحٌ (و)	(7) satisfaction, pleasure
بُرْتُقَالِيٌّ	orange
تَكَوَّنَ	(4) to be created, formed
تَحَلَّى (ى)	(4) to adorn oneself, to don jewellery
جِدٌّ	effort, eagerness
جَلَّ (ض)	to be great, exalted
أَجّلُّ	most exalted
جَمِيْلٌ	favour, beautiful

حُلَّةٌ ، حُلَلٌ	clothing
خَلَّدَ	(2) to make eternal, eternalize, immortalize
رُكْنٌ ، أَرْكَانٌ	pillar, member of a family or group
سَاءَ يَسُوْءُ	to be bad, evil, foul, to hurt
شَدِيْدٌ ، شِدَادٌ	severe, strong
شَمِيْلَةٌ ، شَمَائِلُ	character, nature, good qualities
طَابَ لَهُ (ض)	to please, to be to someone's liking
طَافَ (ن)	to go about, to circumambulate
عَكَفَ (ض)	to seclude oneself
عِنَايَةٌ	concern, attention
قَوْسٌ ، أَقْوَاسٌ وَقِسِيٌّ	bow
قَوْسُ قُزَحَ	rainbow
كَأْسٌ ، كُؤُوْسٌ	glass
كُوْبٌ ، أَكْوَابٌ	cup
لاَغَرْوَ	no wonder, it is small wonder

مَجْدٌ	glory, splendour
مَدًى	extreme, limit, duration
مَعِيْنٌ	spring
وَافٰى	to appear, to fulfil
نِيْلِيٌّ	indigo
بَنَفْسَجِيٌّ	violet

Exercise No. 87

(A) Which words are (غير منصرف) in the following sentences:

(1) الخلفاءُ الرّاشدون أربعةٌ : أبو بكرٍ وعمرُ وعثمانُ وعليٌّ رضي الله عنهم أجمعين .

(2) خلفاءُ بنِيْ أميَّةَ أربعةَ عشر أوّلهم معاوية بن أبِيْ سفيان وآخرهم مروان بن محمدٍ ومدةُ خلافتهم اثنتان وتسعون سنة .

(3) هراةُ مدينة عظيمة بخراسانَ فتحت في زمن عثمان بن عفان رضي الله عنه .

(4) قَوْسُ قُزَحَ قَوْسٌ عَظِيْمٌ يظهرُ فِي السماء فِي أيام المطر

وهو يتكون من سبعة ألوان أحمر وبرتقاليٍّ وأصفر وأزرق ونيليٍّ وبنفْسَجِيٍّ وأخْضَرَ .

(B) Translate the following verses of the Qur'ān:

(1) فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاء مَثْنَى وَثُلاَثَ وَرُبَاعَ .

(2) وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ . وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ . وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلاًّ فضَّلْنَا عَلَى الْعَالَمِينَ .

(3) يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ.

(4) إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم .

(5) مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ .

(6) يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ . بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ .

(C) Examine the following letter carefully and translate it into English.

مكتوب من الوالد الى ولده النجيب

بسم الله الرحمن الرحيم

ولدي المكرم

وعليك السلام ورحمة الله وبركاته . وبعد تقبيل خدّيك والدعاء بدوام العافية عليك أنبِّئك أنّه وصلتْنا رسالتُكَ فِي التهنِئَةِ بِالعيد . (متّعكَ اللهُ بكثير من أمثال هذا العيد).

لقد سُرِرنا سرورا عظيما بِحُسن تخيُّلك فِي إبداء معرفة جميلنا عليك . فما كان أشدّ ابتهاجنا بقراءتها وما أعظَمَ ارتياحَ إخوتك عمر وعثمانَ وعليٍّ بسماعتها وأُختيك زاهدةَ وطاهرةَ لرُؤْيتها .

وافت رسالتك تُقَرِّرُ ما تحَلَّيْتَ من حُلَلِ الفضائلِ ومحاسنِ الشمائلِ . وتبشِّرُ بحُسن مستقبلك وبلوغ أملك فحمدنا اللهَ على عنايته بك . بُنَيَّ! إنِّيْ أُكْرمك . فقال نبيُّنا صلى الله عليه وسلم أكرموا أولادكم وأمثالك أحقُّ بالإكرام .

أرجو من الله أنّك ستصير رجلا ماهرا فِي الإنشاء وركنا شديدا لأُسرتك . وتزيدها مَجْدا على مَجْدها . وتبقِي مع

الأيام ذِكْرها . ولاغروَ إذْ

نِعَمُ الْإِلَهِ على الْعبادِ كثيرةٌ	وأَجلُّهنَّ نــجابــةُ الأولادِ
فلرُبَّ مولودٍ أقامَ لــوالد	شرَفًا يدومُ على مدى الآبادِ
فداوِمْ يابُــنَيَّ على جِدِّكَ	تَرَ مَا يَسُرُّكَ فِيْ يومِكَ وغَدِكَ

والسلام

طالب خيرك أبوك

عبد الغفور

Lesson 58

The Cases of the Noun

1. You have learnt in Volume 1, Lesson 10 and in several other places, the different occasions where a noun is rendered (رفع), (نصب) and (جرّ).

This will now be discussed in certain detail in this lesson and in the following lessons.

2. As a reminder, we will first note the different cases of a noun:

مواضع رفع الاسم **Nominative**	(1) فاعل (2) نائب الفاعل (3) مبتدأ (4) خبر
مواضع نصب الاسم **Accusative**	(1) مفعول به (2) مفعول مطلق (3) مفعول له (4) مفعول فيه (5) مفعول معه (6) حال (7) تَمْيِيْز (8) الْمُسْتَثْنٰى (9) الْمُنَادٰى (10) لا لِنَفْيِ الْجِنْسِ (11) اسم إنَّ وأخواتِها (12) خَبَر كَانَ وأخواتِها

مواضع جرّ الاسم Genitive	(1) بعد حرفِ الجَرِّ (2) مضاف إليه

The first category, namely (مواضع رفع الاسم) is referred to as the (مرفوعات), the second one, namely (مواضع نصب الاسم) is called (منصوبات) while the third one, namely (مواضع جرّ الاسم), is termed as (مَجْرُورَات).
Each one will be now discussed in detail.

The Nominative Case
(المرفوعات)

The (فاعل) and (نائب الفاعل)

3. The position of the (فاعل) and (نائب الفاعل) in Arabic is after the verb, e.g. (أَكْرَمَ زَيْدٌ خَالِدًا), (أُكْرِمَ خَالِدٌ).

4. If the (فاعل) and (نائب الفاعل) precede the verb, they will be referred to as the (مبتدأ) in the analysis

of the sentence, while the remainder of the sentence will be the predicate (خبر). In this way, there will actually be two sentences, a smaller one included in the main sentence. The analysis of the sentence, (زَيْدٌ أَكْرَمَ خَالِدًا) will be as follows:

خَالِدًا	أَكْرَمَ	زَيْدٌ
مفعول	فعل ، الفاعل ضمير هُوَ	↓
جُملة فعلية (صغرى) = خبر		مبتدأ
جُملة اسْمِية (كبرى)		

5. If the (فاعل) succeeds the verb, the latter will always be singular, even if the (فاعل) is dual or plural, e.g.

←

Plural	Dual	Singular
حَضَرَ الْأَوْلَادُ	حَضَرَ الْوَلَدَانِ	حَضَرَ الْوَلَدُ
حَضَرَتِ النِّسَاءُ	حَضَرَتِ الْمَرْأَتَانِ	حَضَرَتِ الْمَرْأَةُ

Such a (فاعل) is called (فاعل ظَاهِر). See Lesson 18.1.

6. You have learnt in Lesson 18 that when the (فاعل) is a broken plural (جمع مكسر), whether it is masculine or feminine, the verb can be either masculine or feminine. One can say (حَضَرَ الرِّجَالُ) or (حَضَرَتِ الرِّجَالُ). Similarly, one can either say (حَضَرَ النِّسَاءُ) or (حَضَرَتِ النِّسَاءُ). One can use a masculine or feminine verb for the sound feminine plural (جمع مؤنث سالم) but only a masculine verb can be used for the sound masculine plural (جمع مذكر سالم). Therefore one can only say (حَضَرَ الْمُسْلِمُوْنَ) and not (حَضَرَتِ الْمُسْلِمُوْنَ). However, the sound plural of the word (اِبْنٌ), namely (بَنُوْنَ) or (بَنِيْنَ) is treated like its broken plural (أَبْنَاءٌ). Hence, one can use the singular feminine verb for it as well, e.g. (آمَنَتْ بِهِ بَنُوْ اِسْرَائِيْلَ)[40].

Note 1: You have learnt that the word (اِبْنٌ) was

[40] The nūn of the word (بَنُوْنَ) has been elided due to being (مضاف).

originally (بَنْوٌ). Therefore its sound plural is (بَنْوُوْنَ) which was abbreviated to (بَنُوْنَ).

7. If the (فاعل) is a pronoun (ضمير), it is necessary for the verb and the (فاعل) to correspond in gender, e.g.
(حَضَرَتِ الْبِنْتَانِ وَجَلَسَتَا) ,(حَضَرَ الْأَوْلاَدُ وَجَلَسُوْا).
Such a (فاعل) is called a (فاعل مُضْمَر).

If the (فاعل) is the plural of an untelligent being (غير عاقل), its pronoun is normally singular feminine and sometimes plural feminine, e.g. (اِشْتَرَيْتُ الْكِلاَبَ فَحَرَسَتْ أَوْ حَرَسْنَ بَيْتِيْ) – I bought the dogs and they guarded my house.
If the plural of an intelligent being replaced the word (اَلْكِلاَبَ), the masculine plural would be used, e.g.
(اِسْتَأْجَرْتُ الْغِلْمَانَ فَحَرَسُوْا بَيْتِيْ) – I hired the youth and they guarded my house.

8. The position of the (فاعل) is immediately after the verb without any separation. This is followed

by the object (مفعول). However, it is not necessary to maintain this sequence. A separating word can intervene between the verb and the (فاعل), e.g. (قَرَأَ الْيَوْمَ عَلِيٌّ كِتَابًا). Sometimes the (مفعول) precedes the (فاعل) and even the verb, e.g. (قَرَأَ كِتَابًا عَلِيٌّ), (كِتَابًا قَرَأَ عَلِيٌّ). However, the (فاعل) cannot precede the verb. If the (فاعل) appears before the verb, it will not be called the (فاعل) but will now be called the (مبتدأ).

Where is it necessary to make the (فاعل) precede the (مفعول) or succeed it?

9. It is necessary to make the (فاعل) precede the (مفعول) in the following instances:

(a) when both the (فاعل) and the (مفعول) lack outward (اعراب), both have the ability of being the (فاعل) or the (مفعول) and there is no way to distinguish between them, e.g. (أَكْرَمَ يَحْيٰى عِيْسٰى) – Yahyā honoured Īsā. If the word 'Īsā' has to

precede the (فاعل), it will be regarded as the (فاعل) and what the speaker meant will not be achieved. However, in examples such as (أَكَلَ يَحْيٰى كُمَّثْرٰى - Yahyā ate a guava), it is permissible to make the (فاعل) succeed the (مفعول) because a guava is not something that can eat Yahyā.

(b) when the (مفعول) occurs after (إِلاَّ) or any word with a similar meaning, e.g.
(مَا أَكْرَمَ زَيْدٌ إِلاَّ عَلِيًّا أو غَيْرَ عَلِيٍّ – Zaid did not honour anyone besides Ālī). If one has to make the (مفعول) precede the word (إِلاَّ) by saying,
(مَا أَكْرَمَ عَلِيًّا إِلاَّ زَيْدٌ) – No one honoured Ālī besides Zaid, the meaning will change. The word (إِنَّمَا) creates limitation, e.g.
(إِنَّمَا أَكْرَمَ زَيْدٌ عَلِيًّا – Zaid only honoured Ālī). This sentence has the same meaning as the first one. It is necessary to make the (فاعل) precede the (مفعول) otherwise the meaning will change.

10. In the following instances, it is necessary to

make the (فاعل) succeed the (مفعول):

(a) when the (فاعل) has a pronoun referring to the (مفعول) attached to it, e.g. (أَكْرَمَ خَالِدًا قَوْمُهُ – Khālid's nation honoured him). In this example, the word (قَوْمُ) is the (فاعل). Attached to it is a pronoun (ـــهُ) which reverts to the (مفعول), namely Khālid. If one has to say (أَكْرَمَ قَوْمُهُ خَالِدًا), it will necessitate uttering a pronoun before mentioning the person or thing which it refers to (إِضْمَارٌ قَبْلَ الذِّكْرِ). This is generally regarded as defective in Arabic.

Note 2: You have learnt above that the sequence in a sentence is first the verb, followed by the (فاعل) and then the (مفعول). Even if the (مفعول) precedes the (فاعل), in status it will succeed the (فاعل). In the above-mentioned example, if the word (قَوْمُهُ) precedes the (فاعل), the pronoun (ـــهُ) refers to such a noun which comes later in words and in status. This is not permissible. However, if a pronoun referring to the (فاعل) is attached to the

(مفعول), (إِضْمَارٌ قَبْلَ الذِّكْرِ) will be permissible, e.g. (أَكْرَمَ قَوْمَهُ خَالِدٌ – Khālid honoured his nation), because although the word Khālid succeeds the pronoun in words, it precedes it in status due to it being the (فاعل).

(b) when the (فاعل) occurs after the word (إِلاَّ), e.g. (مَا أَكْرَمَ عَلِيًّا إِلاَّ زَيْدٌ أو غَيْرُ زَيْد – No one honoured Ālī besides Zaid). If one has to make the (فاعل) precede the word (إِلاَّ) in this case, the meaning will be distorted.

(c) if the (مفعول) is attached to the verb, one will be compelled to make the (فاعل) succeed it, e.g. (ضَرَبَكَ زَيْدٌ – Zaid hit you). The pronoun (كَ) is the (مفعول) in this example and it is attached to the verb.

11. You have learnt in Lesson 17 that some verbs have two or three objects. However, the (نائب الفاعل) of the passive verb, which is (مرفوع),

remains one. The remaining objects will remain (منصوب) as normal, e.g. (عَلِمَ زَيْدٌ حَامِدًا غَنِيًّا – Zaid regarded Hāmid to be wealthy). In the passive tense, this will be changed to (عُلِمَ حَامِدٌ غَنِيًّا – Hāmid was thought to be wealthy).

Note 3: You have learnt the method of changing (فعل معروف) into (فعل مجهول) in Lessons 14, 15 and 25. When the need arises, form the (فعل مجهول) accordingly.

12. The verbal noun (مصدر) and some derived nouns (أسماء مشتقة) also have a (فاعل) and (مفعول). See Lesson 22. These words also render (رفع) to the (فاعل) and (نصب) to the (مفعول), e.g. (جَاءَ السَّابِقُ فَرَسُهُ فَرَسَ زَيْدٍ – The one whose horse surpassed the horse of Zaid came). In this example, the first (فَرَس) is the (فاعل) of (السَّابِقُ) while the second one is the (مفعول). The definite article (اَلْ) in this case is an (اسم موصول). Therefore

the meaning of (السَّابِقُ) is (اَلَّذِيْ سَبَقَ). See Lesson 42.6. The (مصدر) and (أسماء مشتقة) will be discussed in detail in the forthcoming lessons.

Vocabulary List No. 49

Word	Meaning
اِبْتَلَى (و)	(7) to put to the test, to afflict
اِسْتَنْزَفَ	(10) to drain off, to extract
أَلْهٰى (و)	(1) to distract, to divert attention
جَرَّ (ن)	to pull, to render a *kasrah* to any noun
حَضَنَ (ن)	to brood, to incubate (an egg), to raise (a child)
رَاوَدَ	to seduce, to entice
رَاوَدَ عَنْ نَفْسِهِ	to tempt someone to commit evil
قَطَعَ (ف)	to sever relations, to traverse
لاَمَ (ن – و)	to reproach
مَزَّقَ	(2) to tear, to rip apart
وَثَبَ يَثِبُ	to attack, to jump

هَدَمَ (ض)	to demolish
أَعْرَابِيٌّ ، أَعْرَابٌ	Bedouin
بَعْرٌ	dung
بَيْضَةٌ ، بَيْضٌ	egg
بِيْعَةٌ ، بِيَعٌ	church
بَغْتَةً	suddenly
جِلْدٌ ، جُلُوْدٌ	hide, skin
حِيْنٌ ، أَحْيَانٌ	time, sometimes
زُمْرَةٌ ، زُمَرٌ	group
سَاحِرٌ ، سَحَرَةٌ	magician
سَاحَةٌ	field, courtyard
شَحْمٌ ، شُحُوْمٌ	fat
شَمْعٌ ، شَمَعَاتٌ	candle, lamp
صَحِيْحٌ ، أَصِحَّاءُ	healthy
صَوْمَعَةٌ ، صَوَامِعُ	monastery
طَائِرٌ ، طَيْرٌ أو طُيُوْرٌ	bird

عَرَّافٌ	fortune teller, diviner
فَأْرَةٌ ، فِيْرَانٌ	mouse
فَرْخٌ ، أَفْرَاخٌ أو فُرُوْخٌ	chick
فَرِيْسٌ أو فَرِيْسَةٌ ، فَرْسٰى	prey
فَتًى ، فِتْيَانٌ	youth
لَبُوْسٌ	clothing
مُبَاغَتَةٌ	to attack suddenly
نَعْلٌ ، نِعَالٌ	shoe, sandal
وَبَرٌ ، أَوْبَارٌ	hair of camel, etc.
وَقُوْدٌ	fuel

Exercise No. 88

Note 4: Recognize the (فاعل ظَاهِر) and (فاعل مُضْمَر) in the following sentences. Ponder over the occasions where the verb and the (فاعل) correspond and where they do not correspond.

Also note where the (فاعل) necessarily precedes or succeeds the object.

1) جَاءَ أو جَاءَتْ أَحِبَّتِيْ وَجَلَسُوْا عِنْدِيْ لِيَسْأَلُوْا عَنْ أَحْوَالِ السَّفَرِ .

2) وَلَوْ ارْتَفَعَ الْمُتَكَبِّرُوْنَ حينًا يسقُطُون أخيرا .

3) لاَ يَعْرِفُ أو تَعْرِفُ الأَصِحَّاءُ قيمةَ الصِّحَّةِ حَتَّى يُبْتَلَوْا بالْمَرَضِ .

4) جَاءَ أو جَاءَتْ نِسْوَةُ الْقَرْيَةِ يَشْتَكِيْنَ غَفْلَةَ الْحُكُوْمَةِ عَنْ تَعْلِيْمِ أَوْلاَدِهِنَّ وَصِحَّتِهِمْ .

5) تَحْضنُ الطَّيْرُ بَيْضَهَا وتحفَظُ أو يَحْفَظْنَ فُرُوْخَهَا .

6) أَحْسِنْ إلى أقاربك ولو قطعوا عنك .

7) الأمراء يسافرون فِي الطَّيَّاراتِ بِتَمَامِ الراحةِ وتطير بهم وتوصلهم إلى منازلهم سريعا مع السلامة وتقطع السبيلَ الفقراءُ يمشون بأرجُلِهم حينًا و يسافرون بالقطار والسفينة حينًا ويبلغون منازِلَهم بتمام المشقة . مع هذا نرى المساكين ينسون المشقةَ إذا بلغوا منازلهم ويحمدون الله بخلاف الأمراء فإنهم ما داموا في الطيارةِ يذكرون الله خوفا من الموت ولَمّا نزلوا منها

ينسون ما أعطيهم ربُّهم من نِعَمَائِهِ لايشكرون الله بل يشتكون التعب ثم يشتغلون في اللهو واللعب فلا تكن منهم أيّها المسلم العاقل بل كن شاكرا على ما اعطيٰك ربك من نعمة الحياة والصحّة والإيمان .

Exercise No. 89

Translate the following verses of the holy Qur'ān:

1) وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ .
2) قَالَتْ فَذٰلِكُنَّ الَّذِيْ لُمْتُنَّنِيْ فِيهِ .
3) قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ .
4) إِذَا جَاءكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ .
5) يُبَايِعْنَكَ عَلَى أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا .
6) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ .
7) وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ .

8) وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا .

9) وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا .

10) وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ .

Exercise No. 90

Translate the following sentences into Arabic:

It is said that the lion has been given so much strength that it can kill a large ox with one strike. Most of the time (فِي الأكثر), it comes out of its den at night to hunt. It attacks its prey suddenly just as (كَما أَنَّ) a cat jumps onto a mouse. Its two eyes have been made in such a way that it can see at night just as it can see during the day. All the animals fear it. Therefore it is called the king of the animals. May Allāh save us from its evil.

Test No. 19

1) What is the original position of the (فاعل), (نائب الفاعل), and the (مفعول)?

2) If the (فاعل) or the (نائب الفاعل) precede the verb, what are they termed as?

3) Do the analysis of these two sentences: (أَكْرَمَ زَيْدٌ عَمْرًا) and (زَيْدٌ أَكْرَمَ عَمْرًا).

4) If the (فاعل) or (نائب الفاعل) are (ظاهر), what changes occur in the verb by the changing of the (فاعل). If the (فاعل) is (مُضمَر), what changes occur?

5) What word-form of the verb is used with the masculine sound plural (جمع المذكر السالم) and the feminine sound plural (جمع المؤنث السالم)?

6) Where is it necessary to make the (فاعل) precede the (مفعول) and succeed it?

7) If a transitive verb (الفعل المتعدي) has two or three objects (مفعول), how many representatives of the doer (نائب الفاعل) will be rendered (رفع) when

the passive tense (مجهول) is used?

8) Change the active tense verbs (فعل معروف) to the passive tense (فعل مجهول) in the following sentences, delete the (فاعل) and make the (مفعول) the (نائب الفاعل):

1) يَخدَعُ العَرَّافُون الجُهلاءَ ويستنـــزفون أموالَهم .

2) يستخدِمُ الإنسانُ الخيلَ لِجَرِّ العرباتِ ومباغتةِ العدوِّ فِي ساحةِ القتالِ .

3) يأكل العربُ لحمَ الجملِ ويصنعون من وبرِهِ اللبوسَ ومِن جلدِهِ النِّعالَ ومن شحمِهِ الشمعَ ومن بعره الوقودَ .

4) أعطينا السائلَ درهمَينِ .

5) أعطيتُ أخاكَ كتابًا .

6) رزقكم اللهُ علمًا نافعًا .

Lesson 59

The Subject and Predicate

(المبتدأ والخبر)

1. You have already learnt that the first part of a (جملة اسمية) is called the (مبتدأ - subject) and the second part is called the (خبر - predicate). Both are in the nominative case (حالة الرفع). See Lesson 6.

Note 1: However, if there appears any factor (عامل) in the (جملة اسمية) that renders (نصب) to either the (مبتدأ) or the (خبر), then (نصب) will be rendered to it, e.g.

(إِنَّ الْأَرْضَ مُدَوَّرَةٌ) – Indeed the earth is round.

(كَانَ خَالِدٌ شُجَاعًا) – Khālid was brave.

2. The (مبتدأ) can be singular[41] (مُفْرَد) as well as an incomplete compound (مُرَكَّب ناقص), e.g.

[41] Singular in this context means not being a compound, whether it is singular (واحد), dual (تثنية) or plural (جمع).

(مُرَكَّب توصيفي) or (مُرَكَّب إضافي). However, it cannot be a sentence (جُملة) or a (شِبْهُ الجُملة), that is (ظرف) or (جار مَجرور).

3. A singular noun (اسم مُفْرَد), an incomplete compound (مُرَكَّب ناقص) and a complete compound (مُرَكَّب تَامّ), namely a (جُملة – sentence) or a (شِبْهُ الجُملة) can occur in the predicate (خبر). Observe the following examples:

Sentence	Analysis
اَلْوَلَدُ طَيِّبٌ	Both the (مبتدأ) and the (خبر) are (مُفْرَد).
اَلْوَلَدُ الْمُطِيْعُ طَيِّبٌ	The (مبتدأ) is a (مُرَكَّب توصيفي).
كِتَابُ الْوَلَدِ طَيِّبٌ	The (مبتدأ) is a (مُرَكَّب إضافي).

Sentence	Analysis
زَيْدٌ رَجُلٌ صَالِحٌ	The (خبر) is a (مُرَكَّب توصيفي).
زَيْدٌ ذُوْ مَالٍ	The (خبر) is a (مُرَكَّب إضافي).
اَلْمُجْتَهِدُ سَيَفُوْزُ	The (خبر) is a verb thereby constituting a (جُملة فعلية).
حَامِدٌ أَبُوْهُ عَالِمٌ	The (خبر) is a (جُملة اسمية).
اَلْكِتَابُ فَوْقَ الْمِنْضَدَةِ	The (خبر) is a (ظرف).
اَلدَّنَانِيْرُ فِي الصُّنْدُوْقِ	The (خبر) is made up of (جار مَجرور).

4. If the (خبر) is a (جُملة), whether (جُملة اسمية) or (جُملة فعلية), it requires a (ضمير) that refers to the (مبتدأ). Look at the sixth example. The verb (يَفُوْزُ) has a (ضمير) which is (هُوَ) concealed in it and this (ضمير) refers to the (مبتدأ). It is also the (فاعل). The verb together with its (فاعل) constitutes a

(جُملة فعلية). This in turn forms the (خبر) of the (مبتدأ), which is (اَلْمُجْتَهِدُ) in this case.

5. Similarly, the sentence (أَبُوْهُ عَالِمٌ) has a (ضمير) which refers to the (مبتدأ), namely (حَامِدٌ). The compound (أَبُوْهُ) which is made up of a (مُضاف) and a (مُضاف إليه) constitutes the (مبتدأ) while the word (عَالِمٌ) is the (خبر). This minor (جُملة اسمية) forms the (خبر) of (حَامِدٌ) which is the (مبتدأ) of the major (جُملة اسمية).

6. One (مبتدأ) can have several predicates (خبر), e.g. (وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ).
In this example, the word (هُوَ) is the (مبتدأ). The remaining four nouns form the (خبر).

Sometimes there are several (مبتدأ) in sequence in a sentence. The (خبر) of each one follows in sequence, e.g.

(حَامِدٌ وَخَالِدٌ وَصَالِحٌ جَالِسٌ وَقَائِمٌ وَرَاكِبٌ) – Hāmid is sitting, Khālid is standing and Sālih is riding. Such a sequence is called (لَفٌّ وَنَشْرٌ مُرَتَّبٌ).

The Occasions Where the Predicate has to Precede the Subject

7. Originally, the (مبتدأ) precedes the (خبر). However, it is necessary to make the (خبر) precede the (مبتدأ) in the following instances:

(a) when the (خبر) is an (اسم استفهام), e.g. (أَيْنَ زَيْدٌ), (كَيفَ أَبُوْكَ). In these examples, the words (أَيْنَ) and (كَيفَ) are the (خبر) because they contain the adverbial meaning (ظرفية). Consequently, they cannot be the (مبتدأ). They cannot succeed any words because the (أسماء الاستفهام) always appear at the beginning of a sentence, whether they are the (مبتدأ) or the (خبر).

Note 2: The words (أَيْنَ), (أَنَّى), (مَتٰى), (أَيَّانَ) and

(كَيفَ) are adverbs and will consequently always be the (خبر). The remaining (أسماء الاستفهام) like (مَنْ), (مَا) etc. will always be the (مبتدأ).

(b) if there is such a pronoun (ضمير) attached to the (مبتدأ) which refers to the (خبر), e.g (فِي الدَّارِ صَاحِبُهَا - The owner of the house is in it). The word (صَاحِبُهَا) is the (مبتدأ مُؤَخَّر) while (فِي الدَّارِ) is the (خبر مُقَدَّم) because the (مبتدأ) has a (ضمير) attached to it and this (ضمير) refers to the (خبر). If the (مبتدأ) has to be brought at the beginning, it will lead to (اضمار قبل الذكر).

(c) when the (مبتدأ) is indefinite (نكرة) and the (خبر) is (ظرف) or (جار مَجرور), e.g. (عندي ثَوْبٌ – I have a cloth); (فِي الدَّارِ رَجُلٌ - There is a man in the house). The words (ثَوْبٌ) and (رَجُلٌ) are (مبتدأ مُؤَخَّر) respectively in both these sentences.
(d) when the (خبر) is limited to the (مبتدأ), that is,

when the (مبتدأ) occurs after the word (إِلاَّ), e.g. (مَا خَاسِرٌ إِلاَّ الْكَسْلاَنُ - No one is at a loss except for the lazy one). The (مبتدأ) is (الْكَسْلاَنُ). If you bring it to the beginning, the meaning will be distorted.

Note 3: The method of recognizing the (مبتدأ) and the (خبر) is that the (مبتدأ) is the one about which some information is imparted while the information itself is the (خبر). The verb and the (ظرف) cannot become the (مبتدأ).

Exercise No. 91

Examine the analysis of the following sentences:

(1)

الْغَيْبَ	يَعْلَمُ	اَللهُ
مفعول به منصوب	فعل مضارع ، الضمير المستـــتر (هو) فاعل	مبتدأ مرفوع
الفعل مع الفاعل جملة فعلية = خبر		
المبتدأ مع الخبر = جملة اسمية		

(2)

سِحْرًا	لَ	الْبَيَانِ	مِنَ	إِنَّ
مبتدأ مؤخر (نكرة) – المبتدأ منصوب بِ (إِنَّ)	حرف تأكيد غير عامل	مجرور	حرف جرّ	حرف مشبه بالفعل
المبتدأ مع الخبر = جملة اسمية خبرية				

(3)

كَ	حَالُ	كَيْفَ
مضاف إليه	مضاف	اسم استفهام خبر مقدم محلا مرفوع
مبتدأ مرفوع		
المبتدأ مع الخبر = جملة اسمية		

Vocabulary List No. 50

Word	Meaning
أَغْضَبَ	(1) enrage
آنِيَةٌ ، أَوَانٍ	utensil
إِطْنَانٌ	(1) to hum, to buzz
بَدْرٌ ، بُدُوْرٌ	complete month, full moon
بَطَالَةٌ	idleness, inactivity
تَوْحِيْدَةُ الْحُسْنِ	exemplary beauty, name of the daughter of Egyptian poetess, Āishah Taymūrīyah

تَحْرِيْكَةٌ	(2) to move
تَحَجَّبَ	(4) to conceal, go into hijāb
تَنَقَّبَ	(4) to don the niqāb, to cover the face
تَسْكِيْنَةٌ	(2) calm, tranquillity, peace
جَفْنٌ ، أَجْفَانٌ	eyelid
خَيِّرٌ	generous
رَائِحَةٌ ، رَوَائِحُ	fragrance
سَتَرَ (ن)	to cover, to conceal
سَنًا أو سَنًى	shine, brilliance, splendour
شُرُوْقٌ	rising
كَدٌّ	toil, hard work, trouble
لَهْفٌ	regret, grief, sorrow
مَنْطِقٌ	speech
مُتَمَرِّدٌ	rebellious
مِسْكٌ	musk
وَرٰى	creation
فَاقِدٌ	devoid

عَارٌ ، أَعْيَارٌ	shame, disgrace

Exercise No. 92

(A)

Note 4: Recognize the (مبتدأ) and (خبر) in the following sentences. What is the reason for the (خبر) preceding the (مبتدأ) in some of the sentences.

(1) المسلمُ لا يَخَافُ الموتَ .

(2) خيرُ النّاسِ مَنْ يَنفعُ الناسَ .

(3) الآنيةُ تُمْتَحَنُ بِالإطْنَانِ والإنسانُ بالمنطقِ .

(4) أَمَانِيُّ الكسلانِ تقتله فإنَّ يديه تأْبيانِ العملَ .

(5) لِكُلِّ فرعونٍ موسٰى .

(6) عند التلميذِ كتابٌ .

(7) لِيْ حاجةٌ .

(8) إنَّ لِيْ حاجةً .

(9) مَتٰى نصرُ اللهِ .

(10) أَفِي اللهِ شَكٌّ ؟

(11) لَنَا عِلمٌ ولِلجُهَّالِ مالٌ .

(12) فِي البستانِ أَزْهَارُهَا .

(13) كلامُ المُلوكِ ملوكُ الكلامِ .

(14) أُمُّ العُيُوبِ البطالةُ .

(15) البطالةُ أُمُّ الإِخْتِرَاعِ .

(16) حَاملُ المِسكِ لا تخفٰى روائِحُهُ .

(17) الجملة المركّبةُ من الفعل والفاعل تُسمّٰى جملة فعلية .

(18) إِنَّ مع العُسْرِ يُسْرًا .

(B) Recognize the (فاعل), (نائب الفاعل), (مبتدأ) and (خبر) in the following poems.

(1)

ولله فِي كلِ تحريـــكة	وَ فِي كلِ تسكينةٍ شاهدُ
وَ فِي كلِ شيئٍ له آيةٌ	تَـــدُلُّ على أَنَّـــهُ واحدُ

(2)

سُترَ السَّنَا وتَحَجَّبَتْ شمسُ الضُّحى	وَ تَنَقَّبَتْ بعدَ الشُّرُوْقِ بُدُوْرُ

(3)

لَهْفي على توحيدة الحسن الّتِيْ   قد غاب عَنِّيْ بدرُهَا المستورُ

(4)

قلبِيْ وجفنِيْ واللسانُ وخالقِيْ   راضٍ وباكٍ شاكرٌ وغفورُ

(5)

إِنَّ الأكابرَ يَحكمون على الورى   وعلى الأكابرَ تَحكم العلماءُ

(6)

يَجُوْدُ عَلَيْنَا الْخَيِّرُوْنَ بِمَالِهِمْ   وَ نَحْنُ بِمَالِ الْخَيِّرِيْنَ نَجُوْدُ

(7)

بِقَدْرِ الْكَدِّ تُكْتَسَبُ الْمَعَالِيْ   وَ مَنْ طَلَبَ الْعُلَى سَهَرَ اللَّيَالِيْ

Test No. 20

[1] What is the difference between the (مبتدأ) and the (فاعل)? [2] What is the difference between the (فاعل) and the (نائب الفاعل)?

[3] How can you recognize the (مبتدأ) and the (خبر) in a sentence?

[4] In which instances does the (خبر) have to precede the (مبتدأ)?

[5] If the (فاعل) is a visible noun (اسم ظاهر), what changes occur in the verb due to the changes in the (فاعل)?

[6] Change the (فاعل) and the (نائب الفاعل) to a (مبتدأ) and the (مبتدأ) to a (فاعل) and a (نائب الفاعل) in the following sentences.

(1) يُعرَف الإنسان بالمنطقِ .

(2) لا ينفعُ العلمُ بغيرِ العَمَلِ .

(3) لا يُكرَمُ البخلاءُ ولا يُهانُ الأسخياءُ .

(4) حَضرَت الشهودُ وشهدوا بالحق .

(5) الحديدُ يُوجدُ فِي المعدن مخلوطا بالتراب .

(6) أُعطِيَ السائلانِ دينارينِ .

(7) الأحمقُ لا يجد لذّةَ الحكمةِ .

[7] Change the (مبتدأ) in the following sentences to the plural form and make the necessary changes in the (خبر) in order to conform to the (مبتدأ):

(1) أين المنـــزلُ ؟

(2) ما اسم ولدك ؟

(3) المرأة الصالحة تسُرُّ زوجَها .

(4) الولد الذي يحسن القراءة فله الجزاء .

(5) في الدار صاحبُها وعلى الشجرة ثمرها .

(6) الإبن الفاقدُ الأدبِ عارٌ لِأبيه .

[8] Construct five sentences in which the (خبر) is a sentence (جملة), five sentences in which the (خبر) is a (شبه الجملة) and five sentences in which it is necessary to make the (خبر) precede the (مبتدأ).

Lesson 60

The Accusative Case

(المنصوبات)

The Object

(مفعول به)

1. The (مفعول به) which is generally referred to as the (مفعول) is a noun on which the action of the doer occurs.

2. Most transitive verbs (الفعل المتعدِّيْ) have one (مفعول), some have two while others have three. The following verbs have two objects:

عَلِمَ	حَسِبَ	وَجَدَ	جَعَلَ	اِتَّخَذَ
to know	to think	to find	to make	to take

The verb (أَعْلَمَ) has three objects.

Examples:

Hāmid knew that Alī was learned.	عَلِمَ حَامِدٌ عَلِيًّا عَالِمًا
Hāmid informed Mahmūd that Alī was learned.	أَعْلَمَ حَامِدٌ مَحْمُوْدًا عَلِيًّا عَالِمًا

3. The (مفعول به) causes no change in the verb, e.g.

يُكْرِمُ زَيْدٌ أُمَّهُ وَأَبَاهُ وَأخوَيْهِ وَعَمَّاتِهِ وَالْأَقْرَبِيْنَ

4. The (مفعول به) can be a visible noun (اسم ظاهر) as in the above example and it can be a pronoun (اسم ضمير) , e.g.

أَرْشَدَنِي الْعِلْمُ وَإِيَّاكَ وَإِيَّاهُمْ

In this sentence, the first (مفعول به) is a (ضمير متكلم منصوب متصل – attached pronoun) while the second and third objects are (ضمير منصوب منفصل – detached pronouns).

5. You have learnt that the original position of the (مفعول) is after the (فاعل), although it is permissible to make it precede the (فاعل). However, when there is a confusion between the

(فاعل) and the (مفعول) and there is no indication as to which one is which, the (مفعول) should succeed the (فاعل). See 58.10

6. It is compulsory to make the (مفعول) precede the (فاعل) in the following instances:

(a) when there is such a pronoun (ضمير) attached to the (فاعل) which refers to the (مفعول), e.g. (أَكْرَمَ الْأُسْتَاذَ تِلْمِيْذُهُ - The teacher's student honoured him).

(b) when the (ضمير) of the (مفعول) is attached to the verb, e.g. (أَكْرَمَنِي الْأَمِيْرُ - The leader honoured me).

(c) when the (فاعل) is limited, e.g. (إِنَّمَا يَخْشٰى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ - From among the slaves of Allāh, only the learned ones fear Him). This meaning could also be expressed as follows: (لاَ يَخْشٰى اللهَ مِنْ عِبَادِهِ إِلاَّ الْعُلَمَاءُ).

(d) when the (مفعول) is such a word that needs to be at the beginning of the sentence.

These words are (أسماء الإستفهام), (أسماء الشرط) and (كَمْ خبرِيّة), e.g.

(مَنْ رَأَيْتَ - Who did you see?)

(مَا تُرِيْدُ - What do you intend?)

(مَا تَفْعَلْ مِنْ خَيْرٍ تُجْزَ بِهِ - Whatever good you do, you will be rewarded for it). See 56.2.

(كَمْ كِتَابًا قَرَأْتَ؟ - How many books did you read?).

(كَمْ كِتَابٍ قَرَأْتُ - I have read many books.) In this sentence, the word (كَمْ) is (كَمْ خبرِيّة).

In this case, the (مفعول) has to precede the verb as well in order to be at the beginning of the sentence.

7. In the following three instances, only the (مفعول) is mentioned while the (فعل) and the (فاعل) are implied:

(i) تَحْذِيْرٌ

(تَحْذِيْرٌ) means to warn or to caution, e.g.

(اَلْكَسَلَ اَلْكَسَلَ) – Beware of laziness. This was

originally (اِحْذَرِ الْكَسَلَ). The word (اِحْذَرْ) which is a (فعل) and (فاعل) is implied here. The (مفعول) has to be repeated in this case. Similarly, one can say, (إِيَّاكَ وَالْكَسَلَ) – This literally means: "Keep yourself away from laziness and keep laziness away from you." It was originally, (اِحْذَرْ نَفْسَكَ مِنَ الْكَسَلِ وَالْكَسَلَ مِنْكَ). Instead of the word (اِحْذَرْ), the words (اِتَّقِ) or (بَعِّدْ) could be understood to be implied.

(ii) **إِغْرَاءٌ**

(إِغْرَاءٌ) means to spur on, to incite or to urge, e.g. (اَلْإِجْتِهَادَ الْإِجْتِهَادَ) - Adopt diligence. This sentence was originally (اَلْزِمِ الْإِجْتِهَادَ). Another example is, (اَلْمُرُوْءَةَ وَالنَّجْدَةَ) – Adhere to the ideal of manhood (valour) and courage. Here also, the verb with its (فاعل), namely (اَلْزِمْ) is implied.

(iii) **اِخْتِصَاصٌ**

(اِخْتِصَاصٌ) means to specify or to intend someone

in particular, e.g.
(نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لاَ نَرِثُ وَلاَ نُوْرَثُ) – We, that is, the prophets, neither inherit from anyone nor does anyone inherit from us. The word (أَخُصُّ - I specify) or (أَعْنِيْ - I mean) is implied. The word (مَعَاشِرَ) is the (مفعول) of this verb. Similarly, one can say, (نَحْنُ الْعَرَبَ) – We, the Arabs… or,
(نَحْنُ الْمُسْلِمِيْنَ) – We, the Muslims…

8. The above-mentioned three places are according to the rule. Many examples can be made following the rule. Besides these, there are certain instances which are (سماعي) – as heard from the Arabs, where the (فعل) and (فاعل) are omitted and only the (مفعول) is mentioned.

When welcoming someone, the host says,
(أَهْلاً وَسَهْلاً وَمَرْحَبًا) which is the abbreviated form of (أَتَيْتَ أَهْلاً وَوَطِئْتَ سَهْلاً وَصَادَفْتَ مَرْحَبًا) - You have come to your own people, you have tread the soft and easy path and you have obtained an

expansive place, that is, welcome to you.
(إِمْرَءً وَنَفْسَهُ), is the abbreviated form of
(أُتْرُكْ إِمْرَءً وَنَفْسَهُ) – Leave the man in his condition.
(غُفْرَانَكَ رَبَّنَا), is the abbreviated form of
(نَطْلُبُ غُفْرَانَكَ رَبَّنَا) – We seek Your forgiveness, O our Rabb.

(اِشْتِغَالُ الْفِعْلِ)

9. In some sentences the (مفعول) is mentioned before the verb. In place of the (مفعول), a (ضمير) is mentioned after the verb which refers to the (مفعول), e.g. (اَلْكِتَابَ قَرَأْتُهُ) – I read the book. In such sentences, the preceding noun is called (مَشْغُوْلٌ عَنْهُ - independent of) because the verb has become independent of it due to having a (مفعول).

Note 1: This rule is not about a (مفعول مُقَدَّم)- a preceding object. In the above-mentioned example, the (مفعول) of the verb is the pronoun (ضمير) that is attached to it. It is for this reason

that the cases of (إعراب) of this noun have changed.

10. The (إعراب) of a noun that is (مَشْغُوْلٌ عَنْهُ) is of 3 types:

(a) It is necessary to render (نصب) to such a noun if it succeeds words that are always followed by a verb, like the (كلمات الشرط) and (حروف التحضيض), e.g.

(إِنِ الْعِلْمَ حَصَّلْتَهُ نَفَعَكَ) – If you obtain knowledge, it will benefit you.

(هَلاَّ وَلَدَكَ تُعَلِّمُهُ) – Why don't you teach your son?

(b) If the noun succeeds a (حرف النفي), namely (مَا) or (لاَ), or a (حرف الاستفهام), namely (هَلْ) or (أَ), it is better to read a (نصب) on it, although it is not necessary to do so, e.g.

(زَيْدًا لَقِيْتُهُ وَلاَ عَمْرًا رَأَيْتُهُ) – I neither met Zaid nor did I see Ámr.

(هَلِ الرَّجُلَيْنِ تَعْرِفُهُمَا؟) – Do you recognize the two men?

It is permissible to read (رفع) on the (مَشْغُوْلٌ عَنْهُ) in the above-mentioned examples, but it is not better to do so.

(c) when the noun succeeds (إِذَا الْفُجَائِيَّة), which means suddenly, it is essential to read a (رفع) on it, e.g.

(دخلتُ البيتَ فَإِذَا الغلامُ يُوَبِّخُهُ أَبِيْ) – I entered the house when suddenly (I found) my father rebuking the youth.

Similarly, if it precedes the (كلمات الشرط), (أسماء الموصولة), (لام الإبتداء), (ما نافية) or the (حرف مشبّه بالفعل), (رفع) will be necessary, e.g.

(العلمُ إِنْ خدمتَه رفعَك) – If you serve knowledge, it will raise you.

(الولدُ الذي رأيتُه ذكِيٌّ) – The boy whom you saw is intelligent.

(d) Besides the above-mentioned situations, both (رفع) and (نصب) are permissible, e.g.

(الكتبُ النافعةُ أقرأها دائمًا) – I read the beneficial books always.

11. When (نصب) is read on a noun that is (مَشْغُوْلٌ عَنْهُ), it is analyzed as the (مفعول) of an implied verb (فعل مقدّر) and the verb that succeeds this noun is regarded as the (مُفسِّر) of the implied verb.

If (رفع) is read on this noun, it will analyzed as the subject (مبتدأ), while the remainder of the sentence will be the predicate (خبر). You will understand this from the analysis of the following sentences.

Exercise 93

Analyze the following sentences:

(1) إنِ العلمَ حصّلتَه نفعَك

(2) العلمُ إنْ حصّلتَه نفعَك

In the first example, (نصب) is compulsory while

(رفع) is compulsory in the second one.

كَ	نفعَ	ـــهُ	حصّلتَ	العلمَ	إِنْ
مفعول به محلا منصوب = جملة فعلية = جزاء	الفعل الماضي والضمير المستتر هو الفاعل	مفعول به محلا منصوب = جملة فعلية = مفسِّر أو تفسير للجملة الأولى	الفعل مع الفاعل	مفعول به لفعل مقدّر (حصّلتَ) يفسِّره الفعل الذي بعده . ثم الفعل مع الفاعل والمفعول = جملة فعلية = مفسَّر	حرف الشرط
جزاء		شرط			
جملة فعلية شرطية					

<table>
<tr><th>نفعَك</th><th>إنْ حصّلتَه</th><th>العلمُ</th></tr>
<tr><td>الفعل مع الفاعل والمفعول = جملة فعلية = جزاء</td><td>جملة فعلية = شرط</td><td>مبتدأ مرفوع</td></tr>
<tr><td colspan="2">خبر محلا مرفوع</td><td>مبتدأ</td></tr>
<tr><td colspan="3">المبتدأ مع الخبر = جملة اسمية</td></tr>
</table>

Vocabulary List No. 51

Word	Meaning
أَقْبَلَ	(1) to advance, to face
أَنَارَ (و)	(1) to light, to illuminate
إِفْرَاطٌ	(1) to exceed the limit
تَفْرِيْطٌ	(2) to be deficient, to squander
بِضَاعَةٌ ، بَضَائِعُ	merchandise
جَلَبَ (ض) وَإِسْتَجْلَبَ	to draw, to attract
جَائِعٌ ، جِيَاعٌ	hungry

جَلِيْسٌ ، جُلَسَاءُ	companion
دِيْوَانٌ ، دَوَاوِيْنُ	anthology of poetry, governmental office, account books
زَبُوْنٌ ، زَبَائِنُ	customer, client, buyer
شَاهِقٌ	very high
عُرْيَانٌ ، عُرَاةٌ	naked
قَهَرَ (ف)	to overpower, to compel
كَسَا (ن – و)	to don, to wear
لُقْطَةٌ	article or thing found
اَلْمُتَنَبِّئُ	claimant of prophethood, title of a famous poet
مَحَا (ن – و)	to erase
مَخْزَنٌ ، مَخَازِنُ	storeroom, depot, shop
نَهَرَ (ف)	to scold, to reproach

Exercise No. 94

Determine where the (مفعول) is (مقدّم) in the

following examples and the reason for this. Also determine where this is permissible and where necessary. In which examples are both the (فعل) and the (فاعل) elided? What is the (فعل) that has been elided?

(1) كَافَأْنَا أَخَانَا الصَّغِيْرَ .

(2) كَافَأَنَا أَخُوْنَا الْكَبِيْرُ .

(3) مَا رَأَى مُوْسٰى عِيْسٰى .

(4) بَنَى الْمِحْرَابَ زَكَرِيَّا .

(5) أَلْقٰى الْعَصَا مُوْسٰى .

(6) أَكْرَمَ أَخِيْ أَبِيْ .

(7) قَرَأَ كِتَابِيْ صَدِيْقِيْ .

(8) أَيَّ رَجُلٍ لقيتَ .

(9) كَمْ رُمَّانَةً أَكَلْتَ .

(10) كَمْ تُفَّاحَةٍ أَكَلْتُ .

(11) مَنْ عَلَّمْتَ وَمِمَّنْ تَعَلَّمْتَ ؟

(12) أَصَبَاحًا لاَ عَيْبَ فيه تُرِيْدُ[42] ؟

(13) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ . وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ .

(14) وما تُقدِّمُوا لأنفسكم من خير تجدوه عند الله .

(15) إِيَّاكم والشقاقَ .

(16) إِيَّاكَ وجليسَ السّوء .

(17) الإتّحَادَ الإتّحَادَ .

(18) الطريقَ الطريقَ .

(19) اللهَ اللهَ عِبادَ اللهِ (يَا عِبادَ اللهِ) .

Exercise No. 95

Hereunder follow some examples of (اشتغال). Determine where (نصب) is compulsory, where (رفع) is compulsory and where both are permissible.

(1) هَلْ ديوان المتنبئ قرأته ؟

(2) حيثما المحسن وَجَدْتُمُوهُ فعَظِّموه .

[42] The hamzah is for (استفهام). This is part of a verse of poetry.

(3) لا الإفراط أريده ولا التفريط أبتغيه والإعتدالُ هو مذهَبِيْ.

(4) الناسُ تغُرّهم الدنيا فيهلكون .

(5) أبوك أو أباك أعرفه فقد كان رجلا صالحا .

(6) الجائع أطعموه والعريان اكسوه .

(7) اللقطة حيثما وَجَدْتُمُوهُ وجب عليكم ردّها إلى صاحبها.

(8) الكتاب الذي نقرأه نافع جدا .

(9) البَضَائِع الجيدة هل استجلبتَها لِمَخْزنك حتى تشتهر بين التجار ويكثر عليك إقبال الزبائن ؟

شعر:

(10) وَأَين الوَعْدُ قلت لها ، فقالت كلام الليل يمحوه النهارُ

Exercise No. 96

(1) Which book did you buy?
(2) How many rupees did you give to the worker?
(3) What did you see in Bombay and whom did you meet?
(4) My father called my brother.
(5) Whatever you do, you will receive its reward.

(6) Only knowledge makes a person successful.
(7) Wherever you find Hāmid, send him to me. I want to give him an excellent watch.
(8) Do not keep on reproaching the children and do not unncecessarily trouble the animals.

Exercise No. 97

Insert the (اعراب) in the following passage and translate it.

خرج صباح الجمعة أخوان للتفرج إلى الضاحية وأخذا معهما أختهما رقــية . فدخلوا في البستان فرأوا هناك أشجارا شاهقة وأزهارا طيبة الرائحة وأثمارا مختلفة الألوان والأشكال . فطمعت البنت في تفاحة ناضجة وأرادت أن تقطفها . فصاح أخواها إياك والثمار يا رقية . لا تَمسّي شيئا من الأزهار والأثــمار دون إجازة البستاني . إنّما يسرق الأثْمار الأولاد الشرار . فلا تكن منهم ولتكن من الكرام . فان طابت لك ثــمرة فاشتريها ولا تسرقي .

فثلاثة من التفاح اشترها رقية بستّ آنات وباقة[43] من الورد بآنة . أما أخواها فاشتريا ثـــماني رمانات بروبية واحدة . ثم خرجوا على شاطئ النهر وتفرجوا واغتسلوا وسبحوا فـــي الماء وسُرّوا مسرة عظيمة . ثم رجعوا إلى بيتهم وقصوا على أمهم فتبسمت وفرحت على قصة الأثـــمار .

43 bunch

Lesson 61

(اَلْمَفْعُوْلُ الْمُطْلَقُ)

The General Object

(1) Some examples:

(1) كَلَّمَ اللهُ مُوْسٰى تَكْلِيْمًا .

Allāh addressed Mūsā ﷺ directly.

(2) ضُرِبَ السَّارِقُ ضَرْبًا شَدِيْدًا .

The thief was severely beaten.

(3) سِرْتُ سَيْرَ الْبَرِيْدِ .

I travelled like a courier (lit. the travelling of a courier).

(4) دَقَّتِ السَّاعَةُ دَقَّتَيْنِ .

The clock struck twice.

(2) In the above-mentioned examples, the words (تَكْلِيْمًا), (ضَرْبًا شَدِيْدًا), (سَيْرَ الْبَرِيْدِ) and (دَقَّتَيْنِ) are all (مَفْعُوْل مُطْلَق). You have learnt in Lesson 43 of Volume 3 that the (المفعول المطلق) is a verbal noun

(مصدر) mentioned after its verb, either for emphasis (تأكيد), to indicate the manner in which an action is done (نوع) or to indicate the number of times the action is done (عدد). It is (منصوب).

3. The first example indicates emphasis (تأكيد) of the action, the second and third ones denote the manner in which the action was done (نوع) while the fourth one shows the number of times the action was done (عدد).

4. The manner in which the action is done (نوع) can be denoted by a (صفة) as in example 2 or by (إضافة) as in example 3.

5. When only emphasis (تأكيد) is denoted, a synonym can be used, e.g.
(قَامَ الْخَطِيْبُ وُقُوْفًا) – The orator stood up.
(جَلَسْتُ قُعُوْدًا) – I sat down.
The words (قِيَامًا) and (وُقُوْفًا) are synonymous as

are (جُلُوْسًا) and (قُعُوْدًا).

6. Sometimes the verbal noun (مصدر) occurs as the (مضاف اليه) of an adjective (اسم الصفة). In this case, (نصب) is rendered to the (مضاف) and this becomes the (مَفْعُوْل مُطْلَق), e.g.

(خَاطَبَ أَفْصَحَ خِطَابٍ) – He delivered a most eloquent address.

The word (خِطَاب) is the (مصدر) of (خَاطَبَ).

7. The words (كُلٌّ), (بَعْضٌ), an adjective together with the(اسم العدد) – a word denoting a number, are all used as a (مَفْعُوْل مُطْلَق) and are therefore (منصوب), e.g.

(مَالَ كُلَّ الْمَيْلِ) – He inclined completely.

(تَأَثَّرَ بَعْضَ التَّأَثُّرِ) – He was slightly affected.

(أُذْكُرُو اللهَ كَثِيْرًا أي ذِكْرًا كَثِيْرًا) – Remember Allāh abundantly.

(جُلِدَ السَّارِقُ عَشرًا أي جَلْدَةً أو عشرَ جَلْدَاتٍ) – The thief was lashed ten times.

The word (الْمَيْلِ) is the (مصدر) of (مَالَ) but it is (مجرور) because of being the (مضاف اليه). The word كُلَّ is the (مضاف) and is therefore (منصوب) instead of the (مصدر). You can understand the other examples in a similar manner.

8. There are many sentences in Arabic where only the (مَفْعُوْل مُطْلَق) is mentioned while the rest of the sentence is elided.

Examples:

(هَنِيْئًا لَكَ أَيْ هَنَأَ هَنِيْئًا) – May it do you much good or I hope you enjoy it.

(عَجَبًا لَكَ أي عَجِبْتُ عَجَبًا لَكَ) – How strange or how astonishing!

(شُكْرًا لَكَ أي أَشْكُرُكَ شُكْرًا لَكَ) – I thank you.

(رَعْيًا أي رَعَاكَ اللهُ رَعْيًا) – May Allāh protect you.

(سَمْعًا وَطَاعَةً أي إِسْمَعُوْا سَمْعًا وَأَطِيْعُوْا طَاعَةً) – Listen and obey.

(أَيْضًا أي آضَ أَيْضًا) – also.

A junior in response to the call of a senior says (لَبَّيْكَ وَسَعْدَيْكَ). The word (لَبَّيْكَ) is thought to be originally (أُلِبُّ لَكَ إِلْبَابَيْنِ). The verb was elided while the word (إِلْبَابَيْنِ) was made (مضاف) to (كَ) – the second person pronoun. Due to (إضافة), the nūn of the dual (تـــثنية) form drops off. The word (إِلْبَابَيْكَ) remains. Further decreasing of alphabets results in the word (لَبَّيْكَ). The meaning is, "I am at your service, not once, but numerous times."

In a similar manner, the word (سَعْدَيْكَ) was originally (أُسْعِدُكَ إِسْعَادَيْنِ). The meaning is, "I am present to assist you two times, that is, several times." This word was also changed from (إِسْعَادَيْكَ) to (سَعْدَيْكَ).

Note: The (مَفْعُوْل مُطْلَق) is seldom used in Urdu and not used at all in English. Therefore there is no need to translate it when translating from Arabic to English.

The Object of Cause
(مَفْعُوْل لَهُ)

9. The (مَفْعُوْل لَهُ) or (مفعول لأَجْلِهِ) was explained in Lesson 43 of Volume 3. It is also a verbal noun (مصدر) that is used to indicate the reason for the action, e.g.
(قُمْتُ إِكْرَامًا لِلأُسْتَاذِ) – I stood up to honour the teacher.
(ضَرَبْتُ الْوَلَدَ تَأْدِيْباً) – I hit the boy to discipline him.
The words (إِكْرَامًا) and (تَأْدِيْباً) are the (مَفْعُوْل لَهُ) in these sentences.
However, if a (لاَم جَارَّة) is attached to the (مصدر), it will no longer be called the (مَفْعُوْل لَهُ) but will now be referred to as (جَار مَجْرُوْر),e.g.
(ضَرَبْتُ الْوَلَدَ لِلتَّأْدِيْبِ) – I hit the boy to discipline him.

Understand the differences in the following three examples well:

←

تَأْدِيْباً	وَلَدِيْ	أَدَّبْتُ
مفعول مطلق	مفعول به	الفعل مع الفاعل

تَأْدِيْباً	وَلَدِيْ	ضَرَبْتُ
مفعول له	مفعول به	الفعل مع الفاعل

لِلتَّأْدِيْبِ	وَلَدِيْ	أَدَّبْتُ
جَار مَجْرُوْر متعلّق الفعل	مفعول به	الفعل مع الفاعل

The word (تَأْدِيْب) is a (مفعول مطلق) in the first sentence, (مفعول له) in the second sentence and (جَار مَجْرُوْر) in the third sentence. All three sentences are (جملة فعلية).

Vocabulary List No. 52

Word	Meaning
أَبٌّ	fodder
اِبْتِغَاءٌ	(7) to desire
أَخْذٌ	to catch, to arrest
اِكْتَشَفَ	(7) to discover, to find out
إِمْلاَقٌ	bankruptcy
تَجَرَّعَ	(4) to sip
تَدْخِيْنٌ	(2) smoking, to fumigate
تَشْجِيْعٌ	(2) encouragement
تَعَمَّدَ	(4) to do intentionally
ثِقَةٌ (مصدر وَثَقَ يَثِقُ)	to trust, to rely on
جَائِزَةٌ	prize, award
جَزُوْعٌ	impatient
خَشْيَةٌ	fear
شُعَاعٌ ، أَشِعَّةٌ	ray
شِرْكَةٌ أو شَرِكَةٌ	company, partnership

شَهْمٌ	astute, clever, gentleman
شِيْمَةٌ ، شِيَمٌ	character, nature, habit
صَاحِبٌ ، أَصْحَابٌ	companion, master
صَبٌّ	pouring, casting
صِلَةٌ ، صِلاَتٌ	gift, bond, relation
طَبْعٌ ، طِبَاعٌ	nature
عَاقَبَ	(3) to punish
عَصْرٌ ، عُصُوْرٌ أو أَعْصَارٌ	time, period, era
عُنْوَانٌ	address, sign
غَلْبَاءُ ، غُلْبٌ	dense
قَضْبٌ	reed, tree with branches
قَلَمُ الْحِسَابَاتِ	accounting department
كَادَ يَكِيْدُ	to plot, to conspire
مَتَاعٌ ، أَمْتِعَةٌ	benefit, necessities
مُتَمَرِّدٌ	rebellious
مَرْضَاةٌ	pleasure
مُقْتَدِرٌ	possessing power, able

مُقَاسَاةٌ	(3) to endure, to suffer
نَعَمٌ ، أَنْعَامٌ	grazing livestock (sheep, camel, cattle, goats)
نَعْمَةٌ	comfort, prosperity, life of ease
نَكَالٌ	punishment, warning
هَجَرَ (ن)	to abandon, to leave
خِبْرَةٌ	experience
وَفِيٌّ	faithful
عَوَّدَ	to accustom, to habituate
لَجَأَ (ف)	to take refuge, to resort
سَمَحَ (ف)	to allow, to permit
شِرَاءٌ	purchase
ذَاتُ الثَّرْوَةِ	wealthy
تحت يدِ اللُزُومِ	necessary work

Exercise No. 98

Look for the (مفعول مطلق) and the (مفعول له) in the following sentences.

(1) لقد سرَّنِيْ سُرورًا عظيما كمالُ صحة ابنك بعدَ مقاساة مرضٍ شديد.

(2) أشكرك شُكْرًا قَلْبِيًّا مِن إرسالِك لِيْ عُنْوانَ صاحبِكَ .

(3) يضُرُّ التدخينُ مُسْتَعْمِليْه إِضْراراً بليغًا فإذا شِئتَ السلامةَ مِن مضارِّه فاتركه تركاً أبدِيًّا .

(4) اكتشف العلماءُ فِي هذا العصرِ اكتشافاتٍ كثيرةً .

(5) نأكل فِي النهارِ أَكْلَتَيْنِ مَا عَدَا أَكلَةَ الصباحِ .

(6) إِذَا أكرمتَ اللئيمَ بعضَ الإكرامِ ظنَّ أنّكَ فِي احتياجٍ إليه.

(7) وقف أعرابيٌّ بين يدي الملِكِ فخاطبه أفصحَ خطابٍ فأعجبه وأمر له بِصِلةٍ .

(8) ينبغي أن نصبر كلَّ الصبر على حوادث الأيام .

(9) يعطى الأولادُ الناجحون في العلم جائزة تشجيعا لهم على تحصيل العلم.

(10) عيّنت شركة السكة الحديدية أحد شركائها رئيسا على

قلم الحسابات اعتمادا على خِبرته وثقةً بأمانته ونشاطه .

(11) يُعَاقَبُ القاتلُ المتعمد بالقتل مجازاةً على إثمه وعبرةً لأمثاله .

(12) تُشعَلُ القناديل ليلا في المُدُنِ إنارةً للشوارعِ وهدايةً للمارّين .

(13) كُلَّمَا يدعوني أبي "ياسعيدُ" أَقول "لبيك وسعديك ياسيدي" وأقوم لإمتثال أمره قيامَ الخادم الوفيّ .

(14) فصبرًا جميلاً يا بنيَّ ولاتكُنْ
جَزوعًا فإنَّ الصبر من شيمة الشهم .

(15) هنيئًا لأربابِ النعيمِ نعيمُها
وللعاشق المسكين ما يَتَجَرَّعُ .

Exercise No. 99

(A) Underline the (مفعول مطلق) and the (مفعول له) in the following verses of the holy Qur'ān.

(1) إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا .

(2) إِنَّهُمْ يَكِيدُونَ كَيْدًا . وَأَكِيدُ كَيْدًا .

(3) وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلاً . وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلاً .

(4) فَلْيَنظُرِ الْإِنسَانُ إِلَى طَعَامِهِ . أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا . فَأَنبَتْنَا فِيهَا حَبًّا . وَعِنَبًا وَقَضْبًا . وَزَيْتُونًا وَنَخْلاً . وَحَدَائِقَ غُلْبًا . وَفَاكِهَةً وَأَبًّا . مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ .

(5) وَلاَ تَقْتُلُواْ أَوْلادَكُمْ خَشْيَةَ إِمْلاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُم .

(6) وَمَن يَفْعَلْ ذَلِكَ ابْتَغَاءَ مَرْضَاتِ اللّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا .

(7) وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُواْ أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالاً مِّنَ اللّهِ .

(8) فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ .

(B) Translate the following letter written by a student to his elder sister.

مكتوب من تلميذ إلى أخته الكبيرة ذات الثروة يطلب منها بعض ما يلزمه

أُختِيْ الْمُحْتَرَمَةَ زينةَ السيِّداتِ

السلام عليكم ورحمة الله وبركاته

جميلُ صُنْعِكِ معي قد عَوَّدَنِيْ أَن أَلْجَأَ إليكِ فِي جميعِ أموري . وإنِّي أرانِيْ اليومَ فِي حاجةٍ إلى شراء بعضِ أشياءَ تَلْزَمُنِيْ فِي المدرسةِ . فقصَدْتُكِ راجيًا من مكارِمِك أن تُرسلِيْ إليَّ لدٰى أوَّلِ فُرْصَةٍ ما تسمَحُ به نفسُكِ من النقودِ لِأَقْضِيَ بِهَا حاجتِيْ وَأَحفظَ الباقِيَ تحت يدِ اللُزُومِ . وبذلك يزداد شكري لفضلِك وتتضاعفُ مَحَبَّتِيْ لك . دُمْتُ لأخيك .

أخوك المطيع

حامد

Note: The reply to this letter is at the end of the next lesson.

Test No. 21

1. How many types of (منصوبات) are there?

2. Define the (مفعول به).

3. What changes occur in the verb due to the (مفعول).

4. On which occasions is it essential to make the (فاعل) precede the (مفعول به)?

5. On which occasions is it essential to make the (مفعول به) precede the (فاعل)?

6. What is meant by (اشتغال الفعل)?

7. Explain the different cases of (إعراب) of the noun that is (مشغول عنه).

8. Define the (مفعول مطلق).

9. Which words can take the place of the (مفعول مطلق)?

10. Construct 12 sentences in which four have the (مفعول مطلق) for emphasis, four denote the type of action and four denote the number of the action.

11. Analyze the following sentences:

- سجد الْمُصَلِّيْ سجدتَيْنِ .
- يَمِيْلُ الصالحُ إلى الفضيلة كُلَّ الْمَيْلِ .

(12) Define the (مفعول له).

(13) Construct nine sentences using the following verbal nouns (مصادر) as (مفعول له):

(1) رغبةً فِي العلمِ (2) طَلَبًا لِلغِنٰى (3) ثِقَةً (4) تَوَكُّلاً على اللهِ (5) مُكَافَأَةً (6) تَعليمًا (7) إحْتِرَامًا (8) إِعَانَةً (9) إِفَادَةً

(14) Analyze the following sentences:

(1) يتصدّقون ابتغاءَ مرضاتِ اللهِ

(2) نُتاجِرُ أَمَلاً بِالرِّبْحِ .

Lesson 62

The Adverb

(اَلْمَفْعُوْل فِيْهِ)

1. (قَرَأْتُ الدَّرْسَ صَبَاحًا أَمَامَ الْمُعَلِّمِ) – I read the lesson in the morning in front of the teacher.

You learnt in Lesson 43 that the (مفعول فِيْهِ) or (اَلظَّرْفُ) is a noun which denotes the time or place in which the action took place. In the above sentence, the word (صَبَاحًا) and (أَمَامَ) are (مفعول فِيْهِ) because the former denotes the time while the latter indicates the place of the action. You can also term the former (ظَرْفُ الزَّمَانِ) and the latter (ظَرْفُ الْمَكَانِ).

2. You have read most of the words of (ظَرْفُ الزَّمَانِ) and (ظَرْفُ الْمَكَانِ) in the previous lessons, scattered in different places and included secondarily. Hereunder follows a list of most of the (أَسْمَاءُ الظَّرْفِ).

(ظَرْفُ الزَّمَانِ)

Word	Meaning
ثَانِيَةٌ	second
دَقِيْقَةٌ	minute
سَاعَةٌ	hour
يَوْمٌ	day
أُسْبُوْعٌ	week
سَنَةٌ أو عَامٌ	year
قَرْنٌ	century
دَهْرٌ	period, always
حِيْنٌ	time
بُكْرَةٌ	morning, early
أَصِيْلٌ	evening
صَبَاحٌ	morning
مَسَاءٌ	evening
لَيْلٌ	night
نَهَارٌ	day
أَبَدٌ	always

If a (حرف الجر) does not precede the (ظَرْفُ الزَّمَانِ), it will always be (منصوب). If the word is not (مضاف), it will always have tanwīn at the end, e.g. (أُذْكُرُوا اللهَ بُكْرَةً وَأَصِيْلاً) – Remember Allāh in the morning and evening.

However, only those words of (ظَرْفُ الْمَكَانِ) will be (منصوب) that are unspecified (مُبْهَم). These words are as follows:

(ظَرْفُ الْمَكَانِ)

Word	Meaning
فَوْقَ	above
تَحْتَ	below
أَمَامَ	in front
قُدَّامَ	in front
خَلْفَ	behind
وَرَاءَ	behind
قَبْلَ	before

قُبَيْلَ	slightly before
بَعْدَ	after
بُعَيْدَ	slightly after
إِزَاءَ	opposite
حِذَاءَ	opposite, face to face with
تِلْقَاءَ	opposite, in front of
تُجَاهَ	facing, in front of
مَعَ	with
عِنْدَ	by
لَدُنْ أو لَدٰى	at, by, in the presence of
بَيْنَ	between, among
بَيْنَ يَدَيْ	in front of
يَمِيْنًا	right, right hand side
شِمَالاً	left, left hand side
يَسَارًا	left, left hand side
شَرْقًا	east
غَرْبًا	west

جَنُوْبًا	south
شَمَالاً	north
شِمَالاً	left hand, left side
مِيْلاً	mile
فَرْسَخًا	a measure of length (3 miles)
بَرِيْدًا	12 miles, mail

Note 1: The words (عِنْدَ) and (لَدُنْ) are synonyms. The difference between the two is that the word (عِنْدَ) is general for all things, real or abstract, whether present or absent while the word (لَدُنْ) is only used for things that are present. For example, a person can say (هذا القولُ عندي صَوَابٌ) – This statement is true in my view, but he cannot say (هذا القولُ لَدُنِّيْ صَوَابٌ).

Similarly, he can say (عِنْدِي كتابٌ) even if the book is not with him but is at home or somewhere else. However, he can only say (لَدُنِّيْ كتابٌ) if the book is physically with him. The same difference

applies to (عِنْدَ) and (لَدٰى).

Note 2: Pronouns (ضمائر) can be suffixed to the words (لَدٰى) and (لَدُنْ) as they are suffixed to (مِنْ) and (عَلٰى).

Attachment of the pronouns to the words (لَدٰى) and (لَدُنْ)

Third Person (غَائِب)			
Masculine	لَدَيْهِ	لَدُنْهُ	singular
	لَدَيْهِمَا	لَدُنْهُمَا	dual
	لَدَيْهِمْ	لَدُنْهُمْ	plural
Feminine	لَدَيْهَا	لَدُنْهَا	singular
	لَدَيْهِمَا	لَدُنْهُمَا	dual
	لَدَيْهِنَّ	لَدُنْهُنَّ	plural

Second Person (حَاضِر)			
Masculine	لَدَيْكَ	لَدُنْكَ	singular
	لَدَيْكُمَا	لَدُنْكُمَا	dual
	لَدَيْكُمْ	لَدُنْكُمْ	plural
Feminine	لَدَيْكِ	لَدُنْكِ	singular
	لَدَيْكُمَا	لَدُنْكُمَا	dual
	لَدَيْكُنَّ	لَدُنْكُنَّ	plural

First Person (مُتَكَلِّم)		
لَدَيَّ	لَدُنِّيْ	singular
لَدَيْنَا	لَدُنَّا	dual, plural

See Lesson 11.4 of Volume 1.

3. From the above-mentioned (أَسْمَاءُ الظُّرُوف), besides the latter 10, all the others are used with (إضافة). Sometimes the words (يَمِيْن), (يَسَار), (شِمَال) and the four directions are also used with (إضافة).

Examples:
(فَوْقَ الْجَبَلِ) – on top of the mountain,
(تَحْتَ الشَّجَرَةِ) – under the tree,
(جَلَسْتُ يَسَارَهُ) – I sat on his left-hand side,
(جَرَيْتُ مِيْلاً لاَ فَرْسَخًا) – I ran a mile, not 3 miles.

4. The definite article (أَلْ) and the (حروف الجرّ) can be prefixed to the (أَسْمَاءُ الظُّرُوف). The particle (عَنْ) is most often prefixed to the words (يَمِيْن) and (شِمَال) while the particle (مِنْ) is generally used with the remainder of the nouns. For the directions, the particle (فِيْ) is used, e.g.
(عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ) – sitting to the right and to the left,
(تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهَارُ) – The rivers flow beneath it,
(اَلْبَحْرُ فِي غَرْبِ الْهِنْدِ) – The ocean is to the west of India.

5. Those (ظُرُوْفُ الْمَكَانِ) that are specific and indicate a particular place, e.g. (دارٌ), (بيتٌ), (مسجدٌ),

(مدرسة), (مكة) etc. generally succeed the word (فِيْ) and are therefore (مَجْرُوْر), e.g.

(صَلَّيْتُ فِي الْمَسْجِدِ) – I performed salāh in the musjid.

(سَكَنْتُ فِيْ مَكَّةَ)[44] – I lived in Makkah.

However, after the verbs (دَخَلَ), (نَزَلَ) and (سَكَنَ), most of the above-mentioned (أَسْمَاءُ الظُّرُوف) are used without the particle (فِيْ) and they are (منصوب), e.g.

(دَخَلْتُ الْمَسْجِدَ) – I entered the musjid.

(نَزَلْتُ قَرْيَةً) – I alighted in a village.

(سَكَنْتُ فِيْ مَكَّةَ) – I lived in Makkah.

6. Some of the (أَسْمَاءُ الظُّرُوف) are indeclinable (اَلْمَبْنِيْ). They are:

(a) The word (قَطُّ – ever) is used for the perfect

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44 The word (مكةَ) is read with a fat<u>h</u>ah because it is (غير منصرف). See Lesson 57.

(past) tense while (عَوْضُ) is used for the future tense. Both these words are (ظَرْفُ الزَّمان) and they are (اَلْمَبْنِيْ عَلَى الضَّمِّ), that is, the final alphabet always has a dammah, e.g.
(ما شربتُ الخمرَ قَطُّ ولا أشرَبُها عوضُ) – I never drank wine nor will I ever drink it.

(b) (حَيْثُ – where, wherever, since). It is a (ظَرْفُ الْمَكَانِ) and it is also used for time. It is (اَلْمَبْنِيْ عَلَى الضَّمِّ). It is normally (مضاف) towards a sentence, e.g.

ثُمَّ أَفِيضُواْ مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَاسْتَغْفِرُواْ اللّهَ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ .

Then stream forth from where the people stream forth.

(c) (قَبْلُ) and (بَعْدُ) are originally declinable (معرب) but when the (مضاف إليه) is elided, they become (اَلْمَبْنِيْ عَلَى الضَّمِّ), e.g.
(لِلّهِ الأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ أى قبلَ كُلِّ شَيْءٍ وَ بَعْدَ كُلِّ شَيْءٍ)

– To Allāh belongs the command before and after, that is, before everything and after everything. When the phrase (لاَ غَيْرُ) is (مَقْطُوْعُ الاِضَافَةِ) – that is the (مضاف إليه) is elided, it becomes (اَلْمَبْنِيْ عَلَى الضَّمِّ) even though it is not a (ظرف), e.g. (أَنَا آكُلُ الْفَوَاكِهَ لاَغَيْرُ أى لاَ آكُلُ غَيْرَهَا) – I eat fruit and nothing else.

Note 3: Sometimes the word (بَعْدُ) has the meaning of "until now", e.g. (لَمْ يُقْضَ الْأَمْرُ بَعْدُ) – Till now the matter has not been decided.

(d) (هٰهُنَا – here), (هُنَاكَ) and (هُنَالِكَ – there, at that time), (ثَمَّ) or (ثَمَّهْ – there, that way). These are indicative pronouns (أسماء الإشارة) having the meaning of adverbs included in them. Accordingly, they are also called (أَسْمَاءُ الظُّرُوف).

Examples:

(إِنَّا هٰهُنَا قَاعِدُوْنَ) - We will sit here.

(مَنْ جَالِسٌ هُنَاكَ) - Who is sitting there?

(هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ) – At this point, Zakarīyā ﷺ supplicated to his Lord.

Note 4: The phrase (ثَمَّ) is used in the meaning of "hence, therefore, for that reason," e.g.
(الخَمرُ يُزِيلُ العقلَ ومِنْ ثَمَّ حُرِّمَتْ فِي الإسلامِ) – Wine destroys the intelligence. Therefore it has been prohibited in Islam.

(e) The words (أَيْنَ - where), (أَنّٰي - from where, how), (أَيَّانَ – when), and (مَتٰي – when), are used for interrogation (الاستفهام)[45] as well as for a condition (شرط).[46] They also contain the meaning of adverbs in them, hence they are included among the (أَسْمَاءُ الظُّرُوف).

The word (أَيْنَ) is a (ظَرْفُ الْمَكَانِ), (أَنّٰى) is both a (ظَرْفُ الزَّمَانِ) and (ظَرْفُ الْمَكَانِ) while (أَيَّانَ) and (مَتٰى) are (ظَرْفُ الزَّمَانِ). Sometimes the particle (مَا) is

[45] See Lesson 13.
[46] See Lesson 56.

suffixed to (أَيْنَ) and (مَتٰى), thus forming the words (أَيْنَمَا) and (مَتٰى مَا).

Note 5: The words (أَيَّانَ) and (مَتٰى) have the same meaning. However, the difference between the two is that the word (أَيَّانَ) is used when one asks a question about something important, e.g.
(أَيَّانَ يَوْمُ الدِّيْنِ) – When will the day of reckoning be?
One cannot say (أَيَّانَ ذَاهِبٌ أَنْتَ) – Where are you going?

(f) The words (كُلَّمَا – whenever), (رَيْثَمَا – as long as, while, when, until), (طَالَمَا – how long, often, frequently), (قَلَّمَا – seldom, sometimes), are also (أَسْمَاءُ الظَّرْف).
Examples:
(كُلَّمَا أَوْقَدُوْا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللّٰهُ) - Whenever they kindle a fire, Allāh extinguishes it.
(وَقَفَ الْغُلاَمُ رَيْثَمَا صَلَّيْنَا) – The youth stood while we completed our salāh.

(طَالَمَا كُنَّا نَنْتَظِرُكَ) - How long have we been waiting for you.
(قَلَّمَا رَأَيْنَاهُ) – We seldom saw him.

(g) The words (إِذَا شرطية – when) and (إِذْ – when) are (ظَرْفُ الزَّمَانِ). The word (إِذَا) is generally used for the future tense even though it precedes the past tense, e.g.
(إِذَا السَّمَاءُ انْشَقَّتْ) – When the sky will split asunder.

The word (إِذْ) is most often used for the past tense even though it precedes the (مضارع) - imperfect tense, e.g.
(وَإِذْ يَرْفَعُ إِبْرَاهِيْمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيْلُ) – And when Ibrāhīm ﷺ and Ismāīl ﷺ were raising the foundations of the Ka'bah.

Note 5: The (إِذَا شرطية) is always succeeded by a verb while (إِذْ) can be succeeded by a verb or a noun, e.g. (إِذْ هُمَا فِي الْغَارِ) – when both of them

were in the cave.
However, (إِذَا فُجَائِيَّة)[47] is always succeeded by a noun, e.g. (طَلَعْتُ الْجَبَلَ وَ إِذَا أَسَدٌ نَائِمٌ فِي الْغَارِ) – I ascended the mountain and suddenly there was a lion sleeping in the cave.
The word (إِذْ) is sometimes used for (مُفَاجَاة) – to provide the meaning of suddenly. It can be succeeded by a verb, e.g. (بينما أنا جالس إذ جاء زيد) – While I was sitting, Zaid suddenly appeared.

Note 6: In the holy Qur'ān, wherever the word (إِذْ) is used, the word (أُذْكُرْ) or (أُذْكُرُوْا) is implied. Hence the meaning of (وَإِذْ يَرْفَعُ إِبْرَاهِيْمُ) is, "Remember when Ibrāhīm ﷺ was raising…"

Note 7: The word (إِذْ) also has the meaning of "therefore," e.g. (أَكْرَمتُهُ إِذْ هُوَ رَجُلٌ صالِحٌ) – I honoured him because he is a pious man. In this case, the word (إِذْ) will be regarded among the particles (حروف).

[47] The (إِذَا) that has the meaning of suddenly.

7. When the words (يَوْمَ) and (حِيْنَ) are (مُضَاف) towards (إِذْ), they become:

(يَوْمَ إِذٍ) = (يَوْمَئِذٍ) – on that day, then, at that time;

(حِيْنَ إِذٍ) = (حِيْنَئِذٍ) – at that time, then, that day.

Similarly, one can say (وَقْتَئِذٍ) – at that time. In these words, there was a sentence after the particle (إِذْ). The sentence was deleted and replaced by tanwīn. For example, the word (يَوْمَئِذٍ) was originally (يَوْمَ إِذْ كَانَ كَذَا) – the day on which such and such a thing occurred.

Note 8: The words (يَوْمَ إِذٍ), (حِيْنَ إِذٍ) and (وَقْتَ إِذٍ) are written as (يَوْمَئِذٍ), (حِيْنَئِذٍ) and (وَقْتَئِذٍ) respectively.

8. The following words take the place of the (مفعول فيه – ظرف) and are therefore (منصوب):

1. the (مصدر) – verbal noun,
2. (كَمْ)
3. (اسم العدد)

4. (اسم الإشارة) and
5. those words which indicate the whole (كُل) or the part (جزء).

Examples:
(جِئْتُ طُلُوْعَ الشَّمْسِ) – I came at sunrise.
(كَمْ لَبِثْتَ = كَمْ يَوْمًا أَوْ كَمْ سَنَةً لَبِثْتَ) – How long did you stay?
(لَبِثْتُ أَرْبَعَةَ أَيَّامٍ) – I stayed for four days.
(وَقَفْتُ هٰذِهِ النَّاحِيَةَ) – I stood on this side.
(مَشَيْتُ كُلَّ النَّهَارِ أَوْ طُوْلَ النَّهَارِ وَرُبْعَ اللَّيْلِ) – I walked the whole day and a quarter of the night.

Note 9: In the second and fourth examples, the words (كَمْ) and (هٰذِهِ) are (مَحَلاًّ منصوب) because they are (اَلَمبْنِيْ). The (اعراب) cannot be written in words.

The (مفعول معه)

The (مفعول معه) is a noun that appears after (وَاوُ الْمَعِيَّة) – a (و) that denotes attachment.[48] The noun appearing after such a (و) is (منصوب), e.g.

(سِرْتُ وَالشَّارِعَ) – I went along the street.

(سَافَرْتُ وَأَخَاكَ) – I travelled with your brother.

(سَلَّمْنَا عَلَيْهِ وَأَبَاهُ) – We greeted him together with his father.

10. Only in a sentence where the (و) cannot be (واو العطف), will (نصب) be rendered to the noun succeeding the (و). In the above-mentioned three examples, the (و) cannot be (واو عاطفة).

In the first example, if (و) is taken as (واو عاطفة), the meaning will be, "I and the street went." This will be a nonsensical statement.

[48] See Lesson 43.7 and Lesson 51.7.

In the second example, (عطف) is not permissible because one cannot make (عطف) on a (ضمير مرفوع متّصل) without any separating word/s in between. However, if you say, (سَافَرْتُ أَنَا وَأَخُوْكَ), the (و) will be (واو العطف) and not (وَاوُ الْمَعِيَّةِ).

In the third example, (عطف) is only permissible on a (ضمير مجرور) if the (حرف الجرّ) is repeated on the (معطوف), e.g. if you say, (سَلَّمْنَا عَلَيْهِ وَعَلَى أَبِيْهِ), the (و) will be (واو العطف) and not (وَاوُ الْمَعِيَّةِ). This will be discussed in Lesson 71 in the section of (عطف).

In some sentences, both (واو العطف) and (وَاوُ الْمَعِيَّةِ) are permissible, e.g.
(قَدِمَ الْأَمِيْرُ وَجُنْدُهُ) – The leader came and his army came.
(قَدِمَ الْأَمِيْرُ وَجُنْدَهُ) – The leader came with his army.

11. Examine the analysis of the following sentence:

(دَخَلْتُ الْمَدْرَسَةَ وَأَخَاكَ يَوْمَ الْأَرْبِعَاءِ)

I entered the madrasah with your brother on Wednesday.

الْأَرْبِعَاءِ	يَوْمَ	كَ	أَخَا	وَ	الْمَدْرَسَةَ	دَخَلْتُ
مضاف إليه	مضاف	ضمير مجرور متصل مضاف إليه محلا مجرور	مضاف	وَاوُ الْمَعِيَّةِ مَبْنِيَّةٌ على الفتح	مفعول فيه ظرف المكان منصوب	الفعل مع الفاعل
مفعول فيه – ظرف الزمان		مفعول معه				
جملة فعلية خبرية						

Vocabulary List No. 53

Word	Meaning
إِرْتَدَّ	(7) to retreat, to renounce (one's religion)
أَرْضَعَ	(1) to breastfeed
أَسْرٰى	(1) to travel at night
أَسْرٰى بِ	to make someone travel
آلَى يُوْلِيْ	to take an oath, to make a vow
بَارَكَ	(3) to bless
بَأْسٌ	strength, harm, hurt
تَفَرَّعَ	(4) to branch out, to ramify
حَبَّبَ	(2) to make beloved
حَيَّةٌ ، حَيَّاتٌ	snake
خَرِيْطَةٌ أو خَارِطَةٌ ، خَرَائِطُ	map, chart
دُبُرٌ ، أَدْبَارٌ	back, buttocks, behind
رَضَاعَةٌ	breastfeeding

شَبَكَةٌ ، شِبَاكٌ	net, snare, trap
عَامِلٌ ، عَمَلَةٌ	worker, employee, go
قَضّٰى	(2) to perform, to carry out
لَعْبُ الصَّوْلَجَانِ	cricket
اَلْمَسْجِدُ الْحَرَامُ	the sanctified musjid (of Makkah)
اَلْمَسْجِدُ الْأَقْصٰى	the musjid of Baitul Muqaddas
مَأْرَبٌ ، مَآرِبُ	purpose, aim, desire
بَيْنَمَا	while
نَاضِرٌ	fresh
زَهْرَةٌ ، أَزْهَارٌ	flower
نَاضِرُ أَزْهَارِكَ	news of your good health
وَفَدَ يَفِدُ	to come
أُخَيٌّ	small brother
عَلَى بَيِّنَةٍ مِنْ	to be fully aware of, to be well informed
أَبْدٰى	(1) to disclose, to reveal
مُؤَرَّخٌ	dated

نَقْدٌ ، نُقُوْدٌ	cash
جَازٰى	(3) to reward

Exercise No. 100[49]

(A) Look for the (مفعول فيه) or (مفعول معه) in the following sentences. Examine where the (ظرف الزمان) and (ظرف المكان) are (منصوب).

(1) إذا أردت أن تعرف الجهات الأربع فاستقبل جهة طلوع الشمس ، فما كان أمامك فهو الشرق ، و ما كان خلفك فهو الغرب وإلى يمينك الجنوب وإلى يسارك الشمال .

(2) ترى خليج البنغال في الخارطة شرق الهند وبحر العرب في غربها .

(3) تُرى السكك الحديديةُ في الخريطة كالشبكة متفرعة شرقا وغربا وجنوبا وشمالا .

[49] In the original Urdu book, this exercise has been erroneously numbered as 95. Accordingly, all the exercises from this one onwards, will differ from the original. For easy reference, look at the Lesson number and the exercises that follow it. Translator

(4) يشتغل العملة طول النهار ويعودون إلى بيوتهم غياب الشمس وينهضون قبيل طلوع الشمس ثم يذهبون ثانيا إلى أعمالهم .

(5) قرب الحية نَمْ وقرب العقرب لا تجلس . (المثل)

(6) كُلْ بيتَ اليهودي ونَمْ بيت النصرانيّ . (المثل)

(7) اللّهم احفظني بين يديَّ ومن خلفي وعن يميني وعن شمالي ومن فوقي ومن تحتي .

(8) كُنْ وجارَك متوافقَين .

(9) مالَكَ أيّها التاجر والمباحث الفلسفية ؟

(10) كيف حالُك والحوادثَ ؟

(11) مالَكَ وإيّاهُ ؟

(12) أما تقيمين وأخاكِ ؟

(B) Translate the following verses of poetry.

(1) ولِيْ وطنٌ آلَيتُ أن لا أبيعَهُ
وأن لا أرى غيرِي لهُ الدهرَ مالكا[50]
وحَبَّبَ أوطانَ الرجالِ إليهم
مآربُ قَضّٰيها الشبابُ هُنالكا
(2) أحسن إلى الناس تستعبد قلوبَهم
فطالما استعبد الإنسانَ إحسانُ

Exercise No. 101

Translate the following verses of the Qur'ān.

(1) يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ .
(2) سُبْحَانَ الَّذِي أَسْرٰى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ .
(3) قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ .
(4) وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ .

[50] Due to (وقف) at the end of the stanza, an alif is read on the word (مالكا).

(5) يَا قَوْمِ ادْخُلُوا الأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللّهُ لَكُمْ وَلاَ تَرْتَدُّوا عَلَى أَدْبَارِكُمْ .

(6) قَالُواْ يَا مُوسَىٰ إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَّا دَامُواْ فِيهَا فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَاهُنَا قَاعِدُونَ .

(7) وَإِذَا لَقُوا الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلَوْاْ إِلَى شَيَاطِينِهِمْ قَالُواْ إِنَّا مَعَكْمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ .

Exercise No. 102

(A) Translate the following sentences into Arabic.

(1) When you want to recognize the four directions on a map, place the map in front. The side that is on top will be north, the one at the bottom will be south. The one on the right will be east and the one on the left will be west.

(2) Calcutta is to the east, Karachi to the west, Mount Himalaya to the north and Ceylon to the south in the map of India.

(3) To the north of my house is a market, a madrasah to the south, a road to the east and a garden to the west.

(4) Our madrasah is approximately at a distance of 3 miles to the east.

(5) We are occupied in seeking knowledge the whole day and after Asr we go to play cricket.
(6) Look at this picture. My brother is sitting at my right and my younger brother is standing on my left. My servant is standing behind me.
(7) It is necessary for your health to exercise morning and evening.
(8) My friends, enter the musjid and perform Ishā Salāh. Then go to your houses and do not go out of the house at night.
(B) Translate the following letter which a sister wrote in response to her brother.

الجواب من أخت إلى أخيها

أخي الحبيب

وعليك السلام ورحمة الله وبركاته .

بينما أنا في شوقٍ إلى أخبارك وناضِرِ أزهارِك إِذْ وَفَدَتْ عليَّ رسالتُكَ المؤَرَّخَة بكذا التي أَبْدَتْ ما في قلبِك المخلِصِ من حسن الظنِّ إلى أختك . يا أُخَيَّ لقد سُرِرْتُ على طلبِك منِّيْ ما أنت محتاجٌ إليه . وحيثُ إنَّك نشيطٌ في دروسِك حريصٌ على واجباتك . قد بعثتُ إليك بكذا وكذا من النقودِ وإذا بلغنِي عنك ما يسرُّنِيْ جَازَيْتُكَ بأَكثَرِ مِمَّا تريد .

هذا وأرجو ألاَّ تُؤَخِّرَ عَنِّيْ رسالتك حتى أكون دائمًا على بينة من أمرك . أرشدك الله إلى ما فيه كمالُك .

والسلام

أختُك راشدة

Test No. 22

(1) Define the (مفعول فيه) and explain how many types there are.

(2) How many types of nouns are (أسماء الظرف) which have the ability to be (ظرف) because of being adverbs (ظرفيّة)?

(3) Which words can take the place of (ظرف)?

(4) Construct ten such sentences which contain the following words:

ذِرَاعَيْنِ ، مِيْلَيْنِ ، جَنُوْبًا ، ثَلاَثَ مَرَّاتٍ ، حَوْلاً كَامِلاً ، نِصْفَ النَّهَارِ ، أَرْبَعَةَ أَشْهُرٍ .

(5) Analyze the following sentences:

(1) قُمْتُ نصفَ اللَّيْلِ .

(2) نِمْتُ بعدَ العِشاءِ إِزاءَ الشباكةِ فوقَ السريرِ .

(6) Define the (مفعول معه).

(7) After the (و), in which cases is it necessary to read (نصب) on the succeeding word?

(8) In the following sentences, where is it

necessary to read (نصب) after the (و) and why?

(1) كُلْ مِن هذا الطعامِ وَأَخاكَ

(2) سافرتُ إلى الشامِ أنا وأخوك .

(3) مَالَكُمْ وَإِيَّاهُ ؟

(4) سافر إبراهيمُ وَخالِدٌ .

(5) سلّمتُ عليه وأقاربه .

(6) سلّمنا عليك وعلى عمّك

(9) Analyze sentence number 1 and number 5 from the above-mentioned sentences.

Lesson 63

The Condition

(الحَالُ)

1. Examine the following sentences:

(1) اُذْكُرُوا اللهَ قِيَامًا وَقُعُوْدًا .

(2) شَرِبْنَا الْمَاءَ صَافِيًا .

(3) كَلَّمَ زَيْدٌ عَمْرًا رَاكِبَيْنِ .

(4) دَخَلْتُ الْمَسْجِدَ مُمْتَلاً مِنَ النَّاسِ .

(5) اِغْتَسَلْتُ فِي الْحَوْضِ مَمْلُوْءً مِنَ الْمَاءِ .

The words (قِيَامًا), (قُعُوْدًا), (صَافِيًا), (رَاكِبَيْنِ) and (مُمْتَلاً) etc. are (منصوب) because they occur as the (حال) in the sentence. You have learnt in Lesson 43.9 that the noun that describes the condition of the (فاعل) or (مفعول) or both is called the (حال) and it is (منصوب).

A new fact here is that the word (مُمْتَلاً) indicates

the condition of the word (اَلْمَسْجِدَ) which is a (ظرف) while (مَمْلُوْءً) indicates the condition of (اَلْحَوْضِ) which is (مجرور). This shows that a (ظرف) and (مجرور) can also have a (حال).

2. The person or thing whose condition is being described is called (ذُوالْحَالِ) or (صَاحِبُ الْحَالِ).
In the first example, the (ذُوالْحَالِ) is the pronoun of the (فاعل), namely the (و);
in the second example, it is (اَلْمَاءَ);
in the third example, it is (زَيْدٌ عَمْرًا),
in the fourth example, it is (اَلْمَسْجِدَ)
and in the fifth example, it is (اَلْحَوْضِ).

3. In order to recognize the (حال) in the sentence, one should ask the question, "in what condition?" or "how?" The answer to these questions will provide the (حال) as you can see in the above examples.

4. The (حال) is generally a derived noun (اسم مُشْتَق) and indefinite (نكرة). The (ذُوالْحَالِ) is definite (معرفة). Sometimes the (حال) is (معرفة) because of (إضافة), e.g.

(آمَنْتُ بِاللهِ وَحْدَهُ) – I believed in Allāh alone.

In this sentence, the word (وَحْدَهُ) is the (حال) of the word (الله). Therefore it is (منصوب). The word (وَحْدَهُ) has become (معرفة) because of (إضافة).

5. An (اسم جامد)[51] can also be (حال) in the following cases:

- when it indicates a resemblance, e.g. (كَرَّ عَلِيٌّ أَسَدًا) – Álī turned around and attacked like a lion.
- when it indicates sequence, e.g. (أُدْخُلُوْا رَجُلاً رَجُلاً) – Enter one person at a time.
- it is a number, e.g. (جَاؤُوْا مَثْنٰى وَثُلاَثَ وَرُبَاعَ) – They came in twos, threes and fours.

[51] A noun from which no other words are derived.

- it indicates a price, e.g. (بِيْعَ الزَّيْتُ رِطْلاً بِدِرْهَمٍ) – The oil was sold for one dirham per *ritl* (a weight).
- it is a word being described (موصوف), e.g. (إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا) – We revealed it as an Arabic Qur'ān.
- it indicates a transaction between two parties, e.g. (بِعْتُ الْقَمْحَ يَدًا بِيَدٍ) – I sold the wheat from hand to hand (in cash).

6. A sentence, whether (جملة اسمية) or (جملة فعلية) can also be the (حال). This requires a connector (رَابِط) between the (حال) and the (ذُوالْحَالِ). The (رَابِط) can either be (واو حَالِيَّة) or a (ضمير غائب - third person pronoun) or both.

Type of Examples	Sentence	Meaning
Example of (واو حَالِيَّة)	أُطْلُبُوا الْعِلْمَ وَأَنْتَ فَتًى	Seek knowledge when you are a youth.
Example of	جَاءَ رَشِيْدٌ يَضْحَكُ	Rashīd came

(ضمير غائب)		laughing.
Example of both	جَاءَ رَشِيْدٌ وَهُوَ يَضْحَكُ	Rashīd came laughing.

See Lesson 43.11.

Note 1: If you say (جَاءَ رَجُلٌ يَضْحَكُ), the word (يَضْحَكُ) being a (جملة فعلية), will form the (صفة - adjective) of (رَجُلٌ). It will not be the (حال) because (رَجُلٌ) is indefinite and a sentence is also regarded as indefinite. In this case, the (ذُوالْحَالِ) will not be definite. Therefore it is referred to as the (موصوف). However, although the analysis of the sentence changes, there is no significant difference in the meaning.

7. The (حال) can be numerous, e.g.
(رجع موسى إلى قومه غضبانَ أسِفًا) – Mūsā ﷺ returned to his nation in anger and regret.

8. If the context permits, the sentence preceding

the (حال) can be elided, e.g. when a person is returning from a journey, it is said to him, (سَالِمًا غَانِمًا أي إِذْهَبْ سَالِمًا وَارْجِعْ غَانِمًا) – Go safely and return profitably.

Exercise No. 103

Observe the analysis of the following sentences:

(1) آتيناه الحكمَ صبيًّا

صبيًّا	الحكمَ	ه	آتينا
حال للمفعول الأول	مفعول ثَانٍ	مفعول به ذو الحال	الفعل مع الفاعل
جملة فعلية			

وجاؤوا أباهم عشاءً يبكون (2)

جاؤوا	أباهم	عشاءً	يبكون
الفعل مع الفاعل الواو ضمير الفاعل ذو الحال	المضاف والمضاف إليه مفعول به	مفعول فيه	الفعل مع الفاعل جملة فعلية حال
جملة فعلية			

Vocabulary List 54

Word	Meaning
آذٰى يُؤْذِيْ	to harm, to hurt, to trouble
تَبَسَّمَ	(4) to smile
تَرَصَّدَ	(4) to be ready
جُنُبٌ	one who is in need of a bath
حَلَّقَ	(2) to shave

فِجَّةٌ	unripe
قَصَّرَ	(2) to trim (the hair), to shorten
مُسْرَجٌ	having a saddle
قَلَّبَ	(2) to turn upside down

Exercise No. 104

Determine the (حال) and the (ذو الحال) in the following sentences:

(1) إذا اجتهد الطالب صغيرا ساد كبيرًا .

(2) عِشْ عزيزًا أو مُتْ كريمًا .

(3) ولَّى العدوُّ مدبرًا .

(4) لا تأكل الفواكهَ فِجَّةً ولا الطعامَ حارًّا .

(5) ركبنا الفرسَ مُسْرَجًا .

(6) قلَّبْنا الكتابَ صفحةً صفحةً وقرأناه بابًا بابًا .

(7) السعداءُ يشاهدون اللهَ في الجنة وجهًا إلى وجهٍ .

(8) اصطفَّ التلامِذَةُ أربعةً أربعةً .

(9) يموتُ التقيُّ وقلبُه مُطمئنٌّ والسعادةُ تنتظره ويموتُ الشقِيُّ وضميرُه يُعَذِّبُهُ والشقاوةُ تترصَّدُهُ .

(10) لا تخرُجْ ليلاً وَحْدَكَ .

(11) رضيتُ باللهِ ربًّا وبالإسلامِ دِيْنًا وبمحمدٍ رسولاً (صلى الله عليه وسلم) .

(12) أشعار:

أنتَ الذي وَلَدَتْكَ أُمُّكَ بَاكِيًا وَالنَّاسُ
حَوْلَكَ يضحكون سُرورًا
فَاحْرِصْ على عَمَلٍ تَكُوْنُ إذا بَكَوْا
في يومِ موتِكَ ضاحكا مسرورًا

Exercise No. 105

Translate the following verses of the Qur'ān:

(1) يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّىَ تَعْلَمُواْ مَا تَقُولُونَ وَلاَ جُنُبًا .

(2) تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا .

(3) لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاء اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ .

(4) فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا .

(5) وَإِذَا قَامُواْ إِلَى الصَّلاَةِ قَامُواْ كُسَالَى .

(6) اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ .

(7) وَمَا كَانَ اللّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ .

(8) وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ .

(9) فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ .

(10) وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ .

(11) فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ .

(12) وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ .

Exercise No. 106

Translate the following sentences into Arabic.

(1) When children strive in their youth, they become leaders when they are adults.
(2) Do not drink hot tea because it is harmful for the teeth.
(3) I entered the madrasah while all the boys in my class were present.
(4) My father and I came to the musjid when the khatīb (imām) was delivering the sermon on the mimbar (pulpit).
(5) The hypocrite stands for salāh while he is lazy and showing off.
(6) My brothers, do not ever leave the madrasah except when you are perfect in the knowledge of Dīn and in the subjects of Logic.
(7) I turned each page of this book and I read each and every chapter.
(8) O noble woman, why are you distressing me whereas you know that I intend good for you?
(9) Allāh does not punish any slave when he seeks forgiveness.

Lesson 64

Specification

(اَلتَّمْيِيْز)

Examine the following sentences:

Translation	Sentences
(1) I purchased a *ritl* (a weight) of clarified butter.	(1) اِشْتَرَيْتُ رِطْلاً سَمْنًا
(2) Sadaqatul fitr is one *s̲ā* (a weight) of barley.	(2) زَكَاةُ الْفِطْرِ صَاعٌ شَعِيْرًا
(3) I sold ten *d̲h̲irā* (an arm's length) of silk.	(3) بِعْتُ عَشَرَةَ ذِرَاعٍ حَرِيْرًا
(4) I have twenty horses.	(4) عِنْدِيْ عِشْرُوْنَ فَرَسًا
(5) The date has a similar amount of butter.	(5) عَلَى التَّمْرَةِ مِثْلُهَا زُبْدًا
(6) There is not a cloud in the sky that is equivalent to a palm.	(6) مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا

(7) The utensil was full of milk.	(7) اِمْتَلأَ الْإِنَاءُ لَبَنًا
(8) The place was good with regards to its air.	(8) طَابَ الْمَكَانُ هَوَاءً
(9) The best of people are those with the best character.	(9) خَيْرُ النَّاسِ أَحْسَنُهُمْ خُلُقًا
(10) I have more wealth than you.	(10) أَنَا أَكْثَرُ مِنْكَ مَالاً

1. In the above-mentioned ten examples, the final word is called (اَلتَّمْيِيْز) or (اَلْمُمَيِّز) in the terminology of Arabic Grammar.
You have learnt in Lesson 43.12, that the noun which removes the vagueness in meaning from any word or sentence is called (اَلتَّمْيِيْز). The noun from which the vagueness is removed is called (اَلْمُمَيَّز).

2. In the first group of examples (from 1 to 6), the (مُمَيَّز) refers to different amounts or measures of an item, e.g. (رِطْل) *ritl* is a weight, (صَاع) *sā* is a kind of measure, (ذِرَاع) *dhirā* is a measurement

and (عِشْرُوْن) is a number while (مِثْل) and (قَدْر) are not any specific weights but together with their (مضاف إليه), they indicate an estimate. In short, all the above-mentioned nouns have some kind of vagueness in them which cannot be removed without a (تَمْيِيْز).

There is no vague noun in the second group of four examples. However, there is a vagueness in the sentences themselves, e.g. when you say, (اِمْتَلأَ الْإِنَاءُ - the utensil was filled), this is a sentence which is vague because we do not know what the utensil was filled with. Was it filled with water, milk, honey or something else? When you say (لَبَنًا), the commodity has been specified.

3. Sometimes the (تَمْيِيْز) of something that is not a commodity, is also used if it has vagueness, e.g. (خَاتَمٌ حَدِيْدًا) – a ring of silver.

4. Remember that the (مُمَيَّز) will always be an (اسْم تَامّ), that is, such a noun that either has

tanwīn or the nūn of the dual or plural or it is (مضاف). A word having the definite article (اَلْ) is not regarded as an (اِسْم تَامّ).

5. The (مُمَيَّز) is always (نكرة) – indefinite. However, if the particle (مِنْ) precedes it, it can be (معرفة) – definite, e.g. (رِطْلٌ مِنْ لَبَنٍ) or (رِطْلٌ مِنَ اللَّبَنِ).

6. The (تَمْيِيْز) of weights, measures and distance is always (منصوب). Sometimes, due to (إضافة) or prefixing the particle (مِنْ), it becomes (مَجرور). Examine the undermentioned examples:

←

مَجرور بِمِنْ (نكرة)	مَجرور بِمِنْ (معرفة)	تَمييز (مضاف إليه)	تَمْيِيْز منصوب
مِنْ لَبَنٍ	رِطْلاً مِنَ اللَّبَنِ	رِطْلَ لَبَنٍ	(1) شَرِبْتُ رِطْلاً لَبَنًا
I drank a *ritl* of milk.			
مِنْ قَمْحٍ	كَيْسًا مِنَ الْقَمْحِ	كِيْسَ قَمْحٍ	(2) اشْتَرَيْتُ كِيْسًا قَمْحًا
I bought a sack of wheat.			
مِنْ أَرْضٍ	فَدَّانٌ مِنَ الْأَرْضِ	فَدَّانُ أَرْضٍ	(3) عِنْدِيْ فَدَّانٌ أَرْضًا
I have a feddan[52] of land.			

7. The (تَمْيِيْز) of numbers has been explained in detail in Lessons 44 and 45.

8. The sign of recognizing a (تَمْيِيْز) is that it will occur in answer to the question, "what thing?", or "from what thing?", or "regarding what?", or "concerning what?"

[52] A square measure equivalent to 4200.330 m^2 in Egypt.

Allusion to Numbers

(كِنَايَاتُ الْعَدَدِ)

9. The following words are used to allude to unspecified numbers:

Word	Meaning
كَمْ	how much, how many
كَأَيِّنْ	how much, how many
كَذَا	so much, so many

Accordingly, they are called (أسماء الكناية). They are indeclinable (المبنِيْ). These words also have vagueness in their meanings and to remove this vagueness, a (مُمَيِّز) is required.

The (تَمْيِيْز) of (كَمْ استفهامية) is (منصوب) and singular (مفرد) e.g. (كَمْ كِتَابًا قَرَأْتَ - How many books did you read?) while the (تَمْيِيْز) of (كَمْ خبرية) is (مَجرور). Sometimes it is singular (مفرد) e.g. (كَمْ كِتَابٍ قَرَأْتُ - How many books I read.) and sometimes it is plural, e.g. (كَمْ كُتُبٍ قَرَأْتُ - How many books I

read.) See 13.6 and 13.7.

If (كَمْ استفهامية) is in (حالة الجَرّ), its (تَمْيِيْز) will also be in (حالة الجَرّ), e.g. (بِكَمْ دِرْهَمٍ اشْتَرَيْتَ) – For how many dirhams did you purchase (it)?
Due to the particle (ب) in this sentence, the (كَمْ استفهامية) is in (حالة الجَرّ).
One can also say (بِكَمْ دِرْهَمًا).
The particle (مِنْ) always precedes the (تَمْيِيْز) of (كَأَيِّنْ). Accordingly, it will always be (مَجرور), e.g. (وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّوْنَ كَثِيْرٌ) – There were many prophets with whom many saints fought battles.

The (تَمْيِيْز) of (كَذَا) is (مفرد) and (منصوب), e.g.
(أَنْفَقْتُ كَذَا دِرْهَمًا) - I spent so many dirhams.
(عِنْدِيْ كَذَا دِيْنَارًا) - I have so many dinars.
(اشْتَرَيْتُ الْكِتَابَ بِكَذَا رُبِيَّةً) - I bought the book for so many rupees.

The word (كَذَا) is most often repeated when used, e.g. (أَنْفَقْتُ كَذَا وَ كَذَا دِرْهَمًا) - I spent so many dirhams.

The words (كَمْ) and (كَأَيِّنْ) are always used at the beginning of a sentence. This is not essential for the word (كَذَا).

Note 1: The word (كَذَا) does not only denote allusion to numbers but it can also denote an allusion to some matter or speech, e.g.
(فَعَلَ أو قَالَ زَيْدٌ كَذَا وَ كَذَا) – Zaid did such and such thing or said such and such thing.
For this purpose, the words (كَيْتَ وَذَيْتَ) are also used, e.g.
(فَعَلَ أو قَالَ زَيْدٌ كَيْتَ وَذَيْتَ) – Zaid did such and such thing or said such and such thing.

Note 2: The words (كَمْ خبرية) and (كَأَيِّنْ) denote large amounts while the word (كَذَا) denotes a small amount.

Exercise No. 107

Determine the different types of (تَمْيِيْز) in the following sentences:

(1) مِثْقَالٌ ذَهَبًا أَرْفَعُ قِيْمَةً مِنْ ثَلاَثَةِ أَرْطَالٍ نُحَاسًا .

(2) زَكَاةُ الْفِطْرِ صَاعٌ شَعِيْرًا أَوْ نِصْفُ صَاعٍ قَمْحًا .

(3) زَرَعْتُ فَدَّانًا أَرُزًّا .

(4) خَمْسَةُ أَمْدَادٍ قَمْحًا جَيِّدًا يَبْلُغُ ثَمَنُهَا ثِنْتَيْ عَشْرَةَ قَرْشًا .

(5) شربتُ فنجانَ قهوةٍ ورطلَيْ لبنٍ .

(6) اللّيْمُونُ البرتقالُ مِن ألذِّ الفواكهِ طعمًا وأحسنِها منظرًا وأطولِها بقاءً .

(7) إشربْ فنجانًا قهوةً بعد الطعام ولا تشربنَّ خمرًا أبدًا فإنّها أقلُّ نفعًا وأكثرُ ضررًا وأكبرُ إثمًا .

(8) جرَّةٌ[53] ماءً تكفي يوما لشُرْبِ عَيْلَةٍ[54] صغيرة .

(9) اَلْإِنْسَانُ أعدلُ الحيوان مزاجًا وأكمله أفعالا وألطفه حسًّا.

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[53] earthenware jug

[54] family

(10) صحا[55] الجوُّ فما ترى فيه قدرَ راحةٍ سحابًا .

(11) عندي ذراعان حريرًا وثلاثة أذرعٍ ثوبا من الصوف .

(12) فاضَ[56] قلبُ الوالد سرورًا لمّا بلغه أنّ أولاده ناجحون .

(13) طاب رئيسُ المدرسة نفسا إذا رأى التلامذةَ ناجحين .

(14) خير الأعمال أعجلها عائدةً[57] وأكثرها فائدةً .

(15) بُنَيَّ اقتدى بالكتابِ العزيزِ
فَزِدْتُ سرورًا وزاد ابتهاجًا[58]
فما قال لي أُفٍّ فِي عمره
لكونِيْ أبًا ولكونِيْ سِراجًا

Exercise No. 108

Translate the following verses of the Qur’ān:

(1) فَاللّٰهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ .

---

[55] to become clear, to regain consciousness
[56] to overflow
[57] result
[58] joy

(2) وَفَجَّرْنَا الْأَرْضَ عُيُونًا .

(3) لاَ تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعاً .

(4) إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامٰى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا .

(5) قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالاً . الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا .

(6) فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا .

(7) وَلَلآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلاً .

(8) يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ . كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ . إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنيَانٌ مَّرْصُوصٌ .

(9) وَقُل رَّبِّ زِدْنِي عِلْمًا .

(10) وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا .

Exercise No. 109

Translate the following sentences into Arabic.

(1) We bought one gram of gold for 100 dollars.
(2) Nowadays one kilogram of good wheat is obtained for 15 rupees.
(3) I drank two cups of coffee now.
(4) Two kilograms of ghee (clarified butter) is enough for six kilograms of meat.
(5) Mahmūd is younger than Khalid in age but he has more knowledge.
(6) From all the animals, the camel is the most well known with regards to its size, obedience and contentment.
(7) The mango is a very famous fruit in India and Pakistan for its taste, fragrance and colour.
(8) When I heard about the success of your younger brother, my heart was filled with joy.
(9) The one who has more knowledge and intelligence is greater.
(10) This house is 20 metres in length and 15 metres in breadth.

Exercise No. 110

Examine the analysis of the following sentences.

(1) بِعْتُ مَنَّيْنِ سُكَّرًا . (2) خَيْرُ النَّاسِ أَحْسَنُهُمْ خُلُقًا .

(الحديث)

بِعْتُ	مَنَّيْنِ	سُكَّرًا
الفعل مع الفاعل	مفعول به (منصوب)	تمييز (منصوب)
جملة فعلية خبرية		

خَيْرُ	النَّاسِ	أَحْسَنُ	هُمْ	خُلُقًا
مضاف (اسم التفضيل)	مضاف إليه مجرور	مضاف (اسم التفضيل)	ضمير مضاف إليه مجرور	تَمييز
مبتدأ		مُمَيَّز		
		خبر		
جملة اسمية خبرية				

Exercise No. 111

From now, the instructions for most exercises will be in Arabic.

أَكْمِلِ الْجُمَلَ الْآتِيَةَ بِوَضْعِ أَلْفَاظِ التَّمْيِيْزِ الْمُنَاسِبَةِ فِي الْأَمَاكِنِ الْخَالِيَةِ .

(Complete the following sentences by placing suitable words of *tamīz* in the empty spaces.)

(1) الفضّةُ أرفعُ ___ مِنَ النُّحاسِ .

(2) الكُمَّثْرٰى أَلَذُّ من التُّفاحِ_______.

(3) الأنبياءُ أصدَقُ الناسِ _________.

(4) الشمسُ أكبرُ ______ من القمرِ وأسطَعُ ____.

(5) دخلتُ حديقةَ الحيواناتِ وشاهدتُ ما فيها من صُنُوْفِ[59] الحيوانِ فوجدتُ الزَّرَافةَ[60] أطولها _____ والطاؤُوسَ[61] أجملها _______.

[59] types
[60] giraffe
[61] peacock

Exercise No. 112

اجعَلْ كُلَّ اسمٍ من الْأسماءِ الْآتِيَةِ تَمْيِيْزًا فِي جُملةٍ مُنَاسِبَةٍ .

Make each of the following words a *tamīz* in a suitable sentence.

سُكَّرًا . بَأْسًا . طُوْلاً . أَخْلاَقًا . رِطْلاً . هَوَاءً . مِنْ بُنٍّ . لاَعِبًا. ثَمَنًا . مِنَ الكُتُبِ . مِنْ عَسَلٍ . تلميذٍ .

Exercise No. 113

غَيِّرِ التَّمْيِيْزَ فِي الْجُمَلِ الْآتِيَةِ مِنْ صُورَتِهِ الَّتِيْ جاءَ عليها إلى كُلِّ صُورَةٍ أخرى مُمْكِنَةٍ لَهُ وَرَاعِ ما يستدعيه ذلك مِن التَّغْيِيرِ فِي الْمُمَيَّزِ .

(Change the *tamīz* in the following sentences from the present form to every other possible form. Take into consideration the change that this will cause in the *mumayyaz*.)

(1) رَأَيْتُ الْبِنْتَ تَحْمِلُ جَرَّةَ مَاءٍ .

(2) مِثْقَالٌ ذَهَبًا خير من رطلٍ نُحَاسًا .

(3) اشتريتُ مِائَتَيْ ذِراعٍ كَتَّانًا (linen).

(4) هل اشتريتَ سلَّتَيْ عِنَبٍ ؟

(5) باعَ التَّاجِرُ قنطارًا (a weight) صابونًا .

(6) زكاة الفطرِ نصفُ صاعٍ بُرًّا .

Exercise No. 114

مَيِّزِ الأَعْدَادَ الْمَذْكُوْرَةَ فِي الْجُمَلِ الْآتِيَةِ بِمَعْدُوْدَاتٍ تناسبها .

(1) في السنة اثنا عشر ______ وفي الشهر ثلاثون ______ وفي اليوم أربع وعشرون ______ .

(2) طول الطريق مائةُ ______ وعرضه عشرون ______ .

(3) في المدرسة خمسة وستون ومائتا ______ وتسعة عشر ______.

(4) يقطع القطار في الساعة خمسين ______.

(5) يشتمل المنـــزل على بَهْوَيْنِ[62] وتسعِ______.

[62] reception hall.

Exercise No. 115

(1) كَوِّنْ ثلاث جُملٍ يكونُ التمييزُ فيها منصوبا والمميَّز اسم من أسماء الكيل .

(2) كَوِّنْ ثلاث جُملٍ يكونُ التمييزُ فيها مجرورا والمميَّز اسم من أسماء الوزن .

(3) كَوِّنْ ثلاث جُملٍ يكونُ التمييزُ فيها منصوبا والمميَّز اسم من أسماء المساحة .

(4) كَوِّنْ ثلاث جُملٍ يكونُ التمييزُ فيها جمعا مجرورا والمميَّز اسم من أسماء العدد .

(5) كَوِّنْ ثلاث جُملٍ يكونُ التمييزُ فيها مفردا منصوبا والمميَّز اسم من أسماء العدد .

(6) كَوِّنْ ثلاث جُملٍ يكونُ التمييزُ فيها مجرورا والمميَّز اسم من أسماء العدد .

(7) كَوِّنْ ثلاث جُملٍ يكونُ المميّزُ فيها ملحوظا في الجملة .

Lesson 65

The Exception

(اَلْمُسْتَثْنَى بِإِلاَّ)

1. You have read the explanation of (اَلْمُسْتَثْنَى بِإِلاَّ) in Volume 3, Lesson 43.8. Here additional information will be provided.

2. The meaning of (استثناء) is to exclude something from several things. In the terminology of Arabic Grammar, it refers to the exclusion of the words succeeding the particle of exception from the statement preceding it, whether positive or negative, that is, to indicate that the succeeding statement is different from the preceding one, e.g. (أَكَلْتُ الْفَوَاكِهَ إِلاَّ عِنَبًا) – I ate the fruits except the grapes, that is, I did not eat the grapes.
(مَا أَكَلْتُ الْفَوَاكِهَ إِلاَّ عِنَبًا) – I did not eat the fruits except the grapes, that is, I only ate the grapes.

3. There are two categories of (استثناء):

1) (مُسْتَثْنًى مُتَّصِل) where the excluded word is

from the same species as the (مُسْتَثْنٰى مِنْهُ) – the word from which the exclusion is made, e.g. (جَاءَ الْقَوْمُ إِلاَّ زَيْدًا) – The people came except Zaid.

2) (مُسْتَثْنٰى مُنْقَطِع) where the excluded word is not from the same species as the (مُسْتَثْنٰى مِنْهُ), e.g. (جَاءَتِ الْأَفْرَاسُ إِلاَّ حِمَارًا) – The horses came except the donkey.

Note 1: The (مُسْتَثْنٰى مُنْقَطِع) is used very seldom.

4. You have learnt that (مُسْتَثْنٰى بِإِلاَّ) is counted among the (منصوبات) but it is not always (منصوب). Its (إعراب) is of three types:

1) If the (مُسْتَثْنٰى مِنْهُ) is mentioned and the sentence preceding (إِلاَّ) is (مُوْجَب تَامّ) – a positive sentence not having (استفهام) or (نفي); or it is (مُسْتَثْنٰى مُنْقَطِع), then (نصب) will be rendered to the (مُسْتَثْنٰى) as explained in the above examples.

2) If the (مُسْتَثْنٰى مِنْهُ) is mentioned and the sentence preceding (إِلاَّ) is (غَير مُوْجَب) – a negative sentence, then (نصب) can be rendered to the (مُسْتَثْنٰى) or the (إعراب) of the preceding words can be followed, e.g.
(لَمْ تَتَفَتَّحِ الْأَزْهَارُ إِلاَّ وَرْدًا أو وَرْدٌ - The flowers did not bloom except for one rose).
(مَا سَلَّمْتُ عَلَى الْقَادِمِيْنَ إِلاَّ الْأَوَّلَ أو الْأَوَّلِ - I did not greet those who returned from a journey except the first one).
3) If the (مُسْتَثْنٰى مِنْهُ) is not mentioned and the sentence preceding (إِلاَّ) is (غَير مُوْجَب) – an incomplete statement, the (إعراب) of the (مُسْتَثْنٰى) will be according to its position in the sentence. The particle (إِلاَّ) will have no effect on the sentence, e.g.
(مَا جَاءَ إِلاَّ زَيْدٌ ، مَا رَأَيْتُ إِلاَّ زَيْدًا ، لَمْ أُسَافِرْ إِلاَّ مَعَ زَيْدٍ)
Such a (مُسْتَثْنٰى) is called (مُسْتَثْنٰى مُفَرَّغ).

5. Besides (إِلاَّ), the other words of (استثناء) are:

(غَيْر سِوٰى خَلاَ عَدَا مَاخَلاَ مَاعَدَا حَاشَا). They all mean "except" or "besides".

6. The words (غَيْر) and (سِوٰى) are nouns. The word succeeding them is (مَجرور) because of being (مضاف إليه).

The (إعراب) of the word (غَيْرُ) itself is similar to (مُسْتَثْنٰى بِإِلاَّ). It will therefore be of three types, e.g.

1) إِتَّقَدَتِ الْمَصَابِيْحُ غَيْرَ وَاحِدٍ .

2) سَلَّمْتُ عَلَى الْقَادِمِيْنَ غَيْرَ سَعِيْدٍ .

3) مَا عَادَ الْمَرِيْضَ عَائِدٌ غَيْرَ الطَّبِيْبِ .

4) لاَتَعْتَمِدْ عَلَى أَحَدٍ غَيْرَ اللهِ أو غَيْرِ اللهِ .

5) لاَيَنَالُ الْمَجْدَ غَيْرُ الْعَامِلِيْنَ .

6) لَمْ يَفْتَرِسْ الذِّئْبُ غَيْرَ شَاذَّةٍ .

7) لاَتَعْتَمِدْ عَلَى غَيْرِ اللهِ .

7. The words (خَلاَ) and (عَدَا) are originally (الفعل الماضي) but they were found to be (منصوب) in Arabic sentences. Accordingly, the grammarians

counted them amongst the (حروف جارّة). The word (حَاشَا) is also counted as a (حرف جر), while sometimes it is regarded as a (الفعل الماضي). The (مُسْتَثْنٰى) succeeding it could be read (منصوب) or (مَجرور). The words (مَاخَلاَ) and (مَاعَدَا) always remain as verbs. The (مُسْتَثْنٰى) succeeding them will always be a (مفعول به) and hence (منصوب).

Examine the following examples:

1. (قطفتُ الأزهارَ خلا الوردَ أو الوردِ) – I plucked the flowers except the rose.

2. (زُرتُ مساجدَ المدينةِ عدا واحدًا أو واحدٍ) – I visited the musjids of the city except one.

3. (قطعت الأشجار حاشا النخيلَ أو النخيلِ) – I cut the trees except the date palm.

4. (قرأتُ الكتابَ مَاخَلاَ أو مَاعَدَا صفحةً) – I recited the book except one page.

Vocabulary List No. 55

Word	Meaning
اِسْتَطَبَّ	(10) to seek medical advice, to consult (a doctor)
أَعْيٰى يُعْيِيْ	to tire, to disable
تَدَارَكَ	to correct, to make amends
جَرِيْحٌ ، جَرْحٰى	injured
حَاقَ يَحِيْقُ	to surround
خَلاَ يَخْلُوْ	to be empty, to be alone with someone
دَاوٰى يُدَاوِيْ	to treat (a patient)
دَاءٌ ، أَدْوَاءٌ	illness
سَيِّئٌ	evil, bad
صَحِبَ (س)	to accompany, to befriend
ضَلاَلٌ	misguidance
عَمَهَ (ف) (س)	to stray, to wander about
غَزَلٌ	love poetry, flirtation
لاَمُحَالَةَ	certainly

نَيِّرٌ	shining star
اَلنَّيِّرَان	the sun and the moon
أَبٰى يَأْبٰى	to reject

Exercise No. 116

Determine the (مُسْتَثْنٰى) and the (إعراب) in the following examples:

(1) قدم الجُنُودُ إلاَّ القائد فإنَّه مشغولٌ في تدارك المَرْضٰى وَالْجَرْحٰى وسَيَقْدَمُ غدًا أو بعدَ الغَدِ.

(2) يعيشُ النَّاسُ بِراحَةٍ إلاَّ الكسلان وسيئَ الأخلاقِ .

(3) انتبهَ المسلمون إلاَّ المنافقين منهم الذين يتخذون الكفارَ أولياء بعد ما هم أظهروا ما في قلوبهم من العداوةِ والبغضاءِ وقتلوا كثيرا من المسلمين ويَأْبَوْنَ إلاَّ استعبادَ المسلمين وتذليلَهم .

(4) صادقتُ كلّ الجيْران إلاَّ المتكبرين .

(5) لَمْ يَصْحَبْكَ عندَ موتِكَ إلاَّ عملُك .

(6) لاَ يقعُ الْحالُ إلاَّ نكرة مشْتَقَّة إلاَّ فِي بعض الأمثلةِ يكون

الحال معرفة واسما جامدا .

(7) لَمْ تَخْلُ مَنظُوْماتُ الشُّعراء مِن الغَزَلِ سِوٰى دِيْوَانِ ابْنِ الْعَتَاهيةِ وَالْخَنْسَاءِ .

(8) مَا لِيْ أَنِيْسٌ سوٰى الكتابِ .

(9) ما ساد إِلاَّ ذو العزمِ (أو ذا العزم) الُمجِدّ الُمخَيَّر الُمؤَثِّر صاحب العلمِ والعقلِ وما ذلَّ إِلاَّ الجاهل الكسلان البخيل ابن الغرضِ .

(10) لايأكلُ مالَكَ إِلاَّ تَقِيٌّ ولا تأكلْ إِلاَّ مال تَقِيٍّ .

(11) لن أَتَّبعَ غيرَ الحقِّ ولن أخشٰى غيرَ اللهِ .

أشعار:

(12) لكُلِّ داءٍ دواءٌ يُسْتَطَبُّ بِهِ
إِلاَّ الْحماقةَ أَعْيَتْ مَنْ يُدَاوِيْهَا .

(13) أَلا كُلُّ شَيْءٍ مَا خلاَ اللهَ بَاطِلُ
وكلُّ نعيمٍ لامحالةَ زائلُ .

Exercise No. 117

Translate the following verses of the Qur'ān:

(1) وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوا لآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ .

(2) وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلاَّ لَهْوٌ وَلَعِبٌ .

(3) وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِه .

(4) فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ .

(5) فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلَالُ .

(6) لاَ يَعْلَمُ الْغَيْبَ إِلاَّ اللهُ .

(7) هَلْ جَزَاءُ الإحسانِ إِلاَّ الإحسانُ .

Exercise No. 118

Translate the following sentences into Arabic:

(1) All the boys were successful except the lazy boy.

(2) The Muslim women go out with hijāb except Khālidah.

(3) I did not take anything from these fruits

except one orange.
(4) A Muslim does not fear anyone except Allāh.
(5) I befriended everyone except the arrogant one.
(6) We do not worship anyone besides Allāh.
(7) All the boys are present in our school today except Mahmūd.
(8) All the girls succeeded except one lazy girl who wasted her time in play and amusement.

Exercise No. 119

(A)

أَكْمِلِ الْجُمَلَ الْآتِيَةَ بِوَضْعِ مُسْتَثْنٰى بِإِلاَّ فِي الْأَمَاكِنِ الْخَالِيَةِ وَاشْكُلْهُ وَبَيِّنْ مَا يَجُوْزُ وَجْهَانِ فِيْ إِعْرَابِهِ .

Complete the following sentences by placing (مُسْتَثْنٰى بِإِلاَّ) in the blanks, fill in the i'rāb and explain where two possibilities of i'rāb are permissible.

(1) قدمِ الْحاجُّ
(2) قَرَأْتُ الْكِتَابَ
(3) لَمْ يَنْجَحْ أَحَدٌ
(4) لاَتَنْمُوْ الثَّرْوَةُ

(5) صَامَ الْغُلاَمُ رَمَضَانَ

(6) لَمْ يُسَلِّمْ أَخُوْكَ عَلَى أَحَدٍ

(7) لاَ يَنْفَعُ الْإِنْسَانَ

(8) أَكَلْتُ الْفَوَاكِهَ

(B)

اِسْتَثْنِ بِغَيْرِ مِنَ الْجُمَلِ الْآتِيَةِ وَاشْكُلِ الْمُسْتَثْنٰى وَأَدَاةَ الْإِسْتِثْنَاء .

By using the word (غَيْر), make an exception in the following sentences and fill in the i'rāb of the (مُسْتَثْنٰى) and the particle of (إِسْتِثْنَاء), that is, the word (غَيْر).

(9) مَا قَطَعْتُ الْأَزْهَارَ

(10) لاَ يَبْقٰى لِلْإِنْسَانِ بَعْدَ الْمَوْتِ

(11) تَصْدَأُ الْمَعَادِنُ

(12) لَمْ يَصِدِ الصَّيَّادُ

(13) حَضَرَ الْوَلِيْمَةَ جَمِيْعُ الْأَصْدِقَاءِ

(14) عَادَ الْجُنُوْدُ

(C)

أَتْمِمِ الْجُمَلَ الْآتِيَةَ بِوَضْعِ الْمَحْذُوْفِ مِنْهَا فِي الْأَمَاكِنِ الْخَالِيَةِ

(15) عَلَى غَيْرِ نَفْسِكَ .

(16) إِلاَّ قَلَمًا .

(17) إِلاَّ الْعَامِلُوْنَ .

(18) غَيْرِ اللَّبَنِ .

(19) مَاعدَا قَائِدهم .

(20) خَلاَ اثْنَيْنِ .

Exercise No. 120

اِجْعَلْ كَلَّ اِسْمٍ مِنَ الْأَسْمَاءِ الْآتِيَةَ مُسْتَثْنىً مِنْهُ فِيْ جُمْلَةٍ مُفِيْدَةٍ.

الأبواب	التُّجَّار	المُدُنُ	الأشجَار	البُقُوْلُ
الأزهار	التلاميذُ	الطيور	الليل	المسافرون

Exercise No. 121

(1) كَوِّنْ ثَلاَثَ جُمَلٍ يَكُوْنُ الْمُسْتَثْنٰى بِإِلاَّ فِيْ كُلٍّ مِنْهَا وَاجِبًا نَصَبُهُ .

Construct 3 sentences in such a manner that the (مُسْتَثْنٰى بِإِلاَّ) must have (نصب).

(2) كَوِّنْ ثَلاَثَ جُمَلٍ يَكُوْنُ الْمُسْتَثْنٰى بِإِلاَّ فِيْ كُلٍّ مِنْهَا يَجُوْزُ صُوْرَتَانِ فِي الإِعْرَابِ .

Construct 3 sentences with (مُسْتَثْنٰى بِإِلاَّ) whereby two types of i'rāb are permissible.

(3) كَوِّنْ ثَلاَثَ جُمَلٍ يَكُوْنُ الْمُسْتَثْنٰى بِإِلاَّ فِيْ كُلٍّ مِنْهَا مُعْرَبًا عَلَى حَسَبِ مَا يَقْتَضِيْهِ مَوْقِعُهُ فِي الْجُمْلَةِ .

Construct 3 sentences using (مُسْتَثْنٰى بِإِلاَّ) whereby the i'rāb of each one corresponds to its requirement in the sentence.

Lesson 66

The Vocative

(اَلْمُنَادٰى)

1. You have learnt in brief about the vocative in Lesson 43.9 of Volume 3 that it also falls in the category of the (منصوبات). It will only be (منصوب) in the following cases:

(a) when it is (مضاف), whether it is singular, dual or plural, e.g. (يَاسَاكِنَ الْهِنْدِ – O the citizen of India), (يَاسَاكِنَيْ مَكَّةَ – O the two citizens of Makkah), (يَاسَاكِنِي الْمَدِيْنَةِ – O the citizens of Madīnah),

(b) when it resembles a (مضاف), e.g. (يَا طَالِعًا جَبَلاً - O the one climbing the mountain),

(c) it is (نكرة غير مقصودة) - indefinite and unintended, e.g. (يَا رَجُلاً خُذْ بِيَدِيْ - O man, hold my hand).

Note 1: The word (طَالِعًا) is not a (مضاف) but it has the meaning of (طَالِعَ الْجَبَلِ), therefore it is called

(مُشَابِه بِالْمُضَاف) – resembling a mudāf.

In the phrase, (يَا رَجُلاً) no specific person is intended as in the case of a blind person who calls out to someone without looking or pondering.

2. If the (مُنَادٰى) is (مُفرد) - singular, that is, it is not (مضاف), it is regarded as (اَلْمَبنِيْ) in (حالة الرفع), whether it is singular, dual or plural, e.g. (يَا مُحَمَّدُ), (يَا رَجُلُ), (يَا رَجُلاَنِ) and (يَا مُسْلِمُوْنَ).

Note 2: The word (مُفرد) has 3 meanings:

(1) singular

(2) not to be (مركب) – a compound and

(3) not to be (مضاف).

In the context here, the third meaning is intended.

In a phrase such as (زَيْدُ بْنُ عَمْرٍ), when it is (مُنَادٰى), the following factors have to be observed:

1. One can read fathah or dammah on the word (زَيْدُ), but a fathah is better: (يَازَيْدُ بْنَ عَمْرٍ) or (يَازَيْدَ بْنَ عَمْرٍ).
2. Although the word (اِبْنُ) is the adjective of

(زَيْدُ), only a fat<u>h</u>ah can be read on it because it is (مضاف).

3. The hamzatul wasl in such examples is also elided in writing from the word (ابْنُ).

4. Sometimes the (حرفُ النِّدَاء - vocative particle) is elided, e.g.

After Elision	Original Word
يُوْسُفُ أَعْرِضْ عَنْ هٰذَا	يَا يُوْسُفُ أَعْرِضْ عَنْ هٰذَا
رَبَّنَا اغْفِرْ لَنَا	يَا رَبَّنَا اغْفِرْ لَنَا
رَبِّ	يَا رَبِّيْ
رَبِّ اغْفِرْ لِيْ	يَا رَبِّيْ اغْفِرْ لِيْ

5. You have learnt in Lesson 11.5. (Volume 1) that when the (مُنَادٰى) has (ال) – the definite article, either the particle (أَيُّهَا) for masculine or (أَيَّــتُهَا) for feminine is prefixed to it. Sometimes the indicative pronoun (اسم الإشارة) is prefixed to it, e.g. (يَا أَيُّهَا الرَّسُوْلُ بَلِّغْ) – O messenger, convey;

(يَا أَيَّـــتُهَا النَّفْسُ الْمُطْمَئِنَّةُ) – O the peaceful soul;

(يَا هٰذَا الرَّجُلُ آمِنْ بِاللّٰهِ) – O man, believe in Allāh.

Sometimes, the particle (يَا) is elided, e.g.

(أَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ)

However, although the word (اَللّٰهُ) is definite, it is used simply as (يَا اَللّٰهُ) without the word (أَيُّهَا) being prefixed to it. The phrase (اَللّٰهُمَّ) is generally used in place of (يَا اَللّٰهُ).

6. When the (مُنَادٰى) is (مضاف) to (ي مُتَكَلِّمْ - the first person pronoun), it can be read in several ways:

يَا غُلاَمِيْ	يَا غُلاَمِيَ	يَا غُلاَمِ	يَا غُلاَمَا	يَا غُلاَمَاه

The following forms are permitted for the words (يَا أَبِيْ) and (يَا أُمِّيْ):

يَا أَبَتِ	يَا أَبَتَ	يَا أَبَتَا	يَا أُمَّتِ	يَا أُمَّتَ	يَا أُمَّتَا

7. When the word (اِبْنُ) is (مضاف) to the words

(أُمِّيْ) or (عَمِّيْ), they can be read as (يَا ابْنَ أُمَّ) or (يَا ابْنَ عَمَّ). This is not permissible for any other word.

8.You have read in Lesson 43, Note 8, that the (مُنَادٰى) is succeeded by a sentence called the (جَوَابُ النِّدَاءِ). The (مُنَادٰى) together with the (جَوَابُ النِّدَاءِ) form a (جُمْلَةٌ نِدَائِيَّةٌ إِنْشَائِيَّةٌ). Look at Lesson 43, page 319 for an analysis of the sentences.

Abbreviated Vocative

(تَرْخِيْم)

9. Sometimes the final alphabet of the (مُنَادٰى) is elided for the sake of making the word lighter in pronunciation, e.g. to say (يَا مَالُ) or (يَا مَالِ) instead of (يَا مَالِكُ). Instead of (يَا فَاطِمَةُ), one can say (يَا فَاطِمَ) or (يَا فَاطِمُ). This is called (تَرْخِيْم) and such a (مُنَادٰى) is called (مُنَادٰى مُرَخَّم).

Note 3: It was mentioned in Lesson 49 (e) that the (حروف النِّدَاءِ) – the vocative particles – are (يَا), (أَيَا), (هَيَا), (أَيْ) and (أَ). From these, (يَا) is used for near and far; (أَيْ) and (أَ) for near; and (أَيَا) and (هَيَا) for far.

Lamenting
(نُدْبَةٌ)

10. Lamenting or mourning over a deceased is called (نُدْبَةٌ). The one who is addressed is called (مَنْدُوْب). The particle (وَا) is used most often instead of (يَا) before the (مَنْدُوْب). An alif and hā (ـــه) are suffixed to the (مَنْدُوْب), e.g.
(وَا اُمَّاه) – O my mother, (وَا بِنْتَاه) – O my daughter.

The Appositive of the Vocative
(تَوَابِعُ الْمُنَادٰى)

11. If the (اَلْمُنَادٰى الْمَبْنِيْ), which is (مَضْمُوْم), is

succeeded by an adjective,

- if it is (مضاف) and without the (اَلْ), it is necessary to read a (نَصب) on it, e.g. (يَا زَيْدُ بْنَ خَالِدٍ),(يَا خَالِدُ صَاحِبَ الشُّجَاعَةِ).
- if it has (اَلْ), whether it is (مضاف) or (مُفْرَد), it is permissible to read it with a (نَصب) or (رفع), e.g. (يَا رَشِيْدُ الْكَرِيْمُ الْأَبِ) – O Rashīd, the one whose father is noble, (يَا رَشِيْدُ الظَّرِيْفُ) - O the charming Rashīd.

If any noun is (معطوف) on a (مُنَادٰى), it will have the same i'rāb as the (مُنَادٰى), but if the (معطوف) has (اَلْ), (نَصب) or (رفع) can be read on it, e.g.
(يَا عَبْدَ اللهِ وَأَمَتُهُ) – O the bondsman and bondswoman of Allāh,
(يَا جِبَالُ أَوِّبِيْ مَعَهُ وَالطَّيْرُ) – O mountains and birds, hymn the praises (of Allāh) with him.

Vocabulary List No. 56

Word	Meaning
أَبْشَرَ	(1) to announce good news, glad tidings
إِسْفَارٌ	(1) to shine, the brightness of dawn
أَفْتٰى (و)	(1) to pass a legal verdict
بَغِيٌّ	prostitute, rebel
تَدَلَّلَ	(4) to flirt
تَغَانٰى (تَغَانِيًا)	to make free from want, to become independent
تَكَلَّفَ	(4) to do in an affected manner, to do reluctantly
جَدٌّ	good fortune, grandfather
خَلْفٌ	successor
دَنَا يَدْنُوْ دُنُوًّا	to go close to
رَعٰى (ف)	to observe, to graze
رَفَثٌ	obscenity, intercourse
سَمِيْنٌ ، سِمَانٌ	fat, obese
سُنْبُلَةٌ ، سَنَابِلُ	spike (of grain), ear (of corn)

صَفْوٌ	clarity, purity
ظَلاَمٌ	darkness
عَنَّ (ض)	to present itself, to arise
أَعْجَفُ عَجْفَاءُ ، عِجَافٌ	lean, emaciated
فَاتِحَةُ الْكِتَابِ	Sūrah Fātihah
فُسُوْقٌ	sin, transgression
لِحْيَةٌ ، لِحًى أو لُحًى	beard
إِمْرَءُ سَوْءٍ	an evil man
مَهْلاً	take it easy, slowly
نَأَى يَنْأَى نَأْيًا	to go far, distant
نَاءٍ	one who is far
نَجَا (ن – و)	to be saved, to be delivered
نَزَعَ (ض)	to snatch, to remove, to extract
وُدٌّ ، أَوْدَادٌ	affection, love
وِدَادٌ	loving, affectionate

يَابِسٌ	dry

Exercise No. 122

Find all the different types of (منصوبات) in the following sentences, especially the nouns of (مُنَادٰى) and (لا لنفي الجنس).

1) يا عبدَ الرحمان احفَظْ درسَك واسْع دائمًا أن تكونَ أولاً في فصلك .

2) يا أبا سعيدٍ هلاَّ تُعَلِّمُ ولدَك اللغةَ العربيةَ كَيْ يسهل له فهمُ القرآنِ .

3) أَيَا ساعيًا في الخير أَبْشِرْ بِالفوزِ العظيمِ .

4) هَيَا آخذًا بِيَدِ الضَّعِيْفِ ستُجْزٰى بما يرضيك .

5) أى زينبُ تَعَلَّمِيْ القرآنَ وعَلِّمِيْهِ بناتِكِ وأولادَكِ .

6) أَفَاطِمَ مَهْلاً بعضَ هذا التَّدَلُّلِ .

7) ياأُيُّها الشُّبَّانُ من المسلمين تَخَلَّقُوْا بِأَخْلاَقِ الرسولِ ﷺ واهتدؤوا بِهَدْيِ الخلفاء الراشدين فإنّكم لم تكونوا صالحين للسيادة والحكومة ما لم تحسنوا أَخْلاَقَكم .

8) السلام عليكم يا أيها النبي ورحمة الله وبركاته .

9) لاطاعة لمخلوق في معصية الخالق .

10) لا صلاة إلاَّ بِفَاتِحَةِ الْكِتَابِ .

11) اللهمَّ لا مانعَ لما أعطيتَ ولا معطيَ لما منعتَ ولا ينفعُ ذا الجدِّ منكَ الجدُّ .

أشعار:

12) فصبرا جميلا معينَ الملكِ إن عَنَّ حادثٌ
فعاقبة الصبر الجميلِ جميلُ
ألم تر أنَّ الليلَ بعد ظلامه
عليه لإسفارِ الصباحِ دليلُ

13) إذا المَرْءُ لا يرعاك إلاّ تكلُّفًا
فدعه ولا تكثرْ عليه التَّأسُّفا
إِذَا لَمْ يَكُنْ صَفْوَ الْوِدَاد طَبِيْعَةً
فَلاَ خَيْرَ فِيْ وِدٍّ يَجِيْئُ تَكَلُّفًا

14) فَلإِنْ تَدْنُ مِنِّيْ تَدْنُ مِنْكَ مَوَدَّتِيْ
وَإِنْ تَنْأَ عَنِّيْ تَلْقَنِيْ عَنْكَ نَائِيًا

15) كِلاَنَا غَنِيٌّ عَنْ أَخِيْهِ حَيَاتَهُ

وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَغَانِيا

Exercise No. 123

Translate the following verses of the holy Qur'ān.

1) رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ .

2) قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاء وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاء وَتُعِزُّ مَن تَشَاء وَتُذِلُّ مَن تَشَاء بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىَ كُلِّ شَيْءٍ قَدِيرٌ .

3) يَا بَنِي إِسْرَائِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْ أَنْعَمْتُ عَلَيْكُمْ .

4) يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ . ارْجِعِيْ إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً .

5) قُلْنَا يَا نَارُ كُوْنِي بَرْدًا وَسَلاَمًا عَلَى إِبْرَاهِيْمَ .

6) يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلاَتٍ خُضْرٍ وَأُخَرَ يَابِسَات.

7) يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا .

8) قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي .
9) يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ .
10) ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ .
11) قَالُوْا سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيْمُ الْحَكِيْمُ .
12) فَلاَ رَفَثَ وَلاَ فُسُوْقَ وَلاَ جِدَالَ فِي الْحَجِّ .

Exercise No. 124

Translate the following sentences into Arabic.

(1) O Abdul Karīm, why are you not striving to succeed in the final examination.
(2) O my paternal uncle's son, wake up early every morning and come with me for salāh.
(3) O the sons of Hājī Ismāīl, follow your pious father and become his true successors.
(4) O youth, understand the Qur'ān and practice on its guidance. In it lies your success and the success of your nation.
(5) O student, if you read this book and remember it, it will be sufficient for you for the

knowledge of Morphology (الصرف) and Grammar (النحو).

(6) There is no book more beneficial than the holy Qur'ān.

(7) I have neither any book nor any paper.

(8) There is no means of salvation greater than the oneness of Allāh.

Lesson 67

The Genetive

(اَلْمَجْرُوْرَات)

(اَلْمَجْرُوْرُ بِالْإِضَافَةِ) (2) (اَلْمَجْرُوْرُ بِالْحَرْفِ) (1)

1. A noun will be in (حَالَةُ الْجَرِّ) in only two instances:

   1) when it succeeds any of the (حَرْفُ الْجَرّ), e.g (خَاتَمٌ مِنْ فِضَّةٍ) – a ring of silver.
   2) when it is (مُضَاف إِلَيْه), e.g. (خَاتَمُ فِضَّةٍ) – a ring of silver.

2. The details of the (حُرُوْفُ الْجَرِّ) were mentioned in Lesson 49 while (إِضَافَة) was discussed in Lessons 7 and 11. More details are mentioned here.

The Types of (إِضَافَة)

3. There are two types of (إِضَافَة):

(1) لَفْظِيَّةٌ and (2) مَعْنَوِيَّةٌ

The (إِضَافَة لَفْظِيَّةٌ) occurs in a compound where the (مُضَاف) is one of the derived nouns (أسماء الصّفة), like the (اسم الفاعل), (اسم المفعول) and (صفة مشبّهة), e.g.
(سَالِكُ الطَّرِيْقِ) – one treading the path, (مَقْطُوْعُ الْيَدِ) – one whose hand is cut, (حَسَنُ الْوَجْهِ) – one whose face is handsome.
The (إِضَافَة مَعْنَوِيَّةٌ) occurs in a compound where the (مُضَاف) is a noun besides the (أسماء الصّفة), e.g.
(نورُ القمرِ) – the light of the moon, (طريقُ السالكِ) – the path of the one who treads it, (وَجْهُ الْحَسَنِ) – Hasan's face. In this example, the word (اَلْحَسَن) is the name of a person.

4. In (إِضَافَة مَعْنَوِيَّةٌ), the (مُضَاف) is (معرفة) without the particle (اَلْ). Therefore, the particle (اَلْ) cannot be prefixed to the (مُضَاف). However, in (إِضَافَة لَفْظِيَّةٌ), the (مُضَاف) is not (معرفة). Accordingly, when the need arises, the particle (اَلْ) can be prefixed to it

when it is (تثنية) or (جمع مذكر سالم). It can also be prefixed to a singular word (مفرد) when the (مُضَاف) has the particle (اَلْ) prefixed to it or it is (مُضَاف) to another word having (اَلْ), e.g.

(اَلْمُتَّبِعُ الْحَقِّ مَنْصُوْرٌ) – The one following the truth is assisted.

(اَلسَّالِكُ طَرِيْقِ الْبَاطِلِ مَخْذُوْلٌ) – The one treading the wrong path is forsaken.

(اَلْفَاتِحَا بِلاَدِ الشَّامِ خَالِدٌ وَأَبُوْ عُبَيْدَةَ رضي الله عنهما) – The two conquerors of Syria are Khālid ﷺ and Abū Úbaydah ﷺ.

(السَّاكِنُوْ مَكَّةَ وَالْحُجَّاجُ كُلُّهُمْ آمِنُوْنَ الْيَوْمَ فِيْ عَهْدِ السُّلْطَانِ ابنِ السَعُوْدِ – أَيَّدَهُ اللهُ بِنَصْرِهِ المبينِ ما دام مُتَّبِعَ السُّنَّةِ وَ مُحَافِظَ حرمةِ البلدِ الأمينِ) – The citizens of Makkah and the pilgrims are all safe today in the era of King Ibn Sa'ūd – May Allāh assist him with his open help – as long as he follows the sunnah and safeguards the sanctity of the safe city.

According to the above explanation, one can say (اَلنَّاصِرُ الرَّجُلِ) but not (اَلنَّاصِرُ زَيْدٍ). If the (موصوف) is

(معرفة), then instead of (اَلنَّاصِرُ زَيْدٍ), one should say (اَلنَّاصِرُ زَيْدًا), e.g.
(خَالِدٌ اَلنَّاصِرُ زَيْدًا) – Khālid, the helper of Zaid. In this case, the word (زَيْدًا) is not a (مُضَاف إِلَيْه) but infact is a (مفعول). The details of this follow in Lesson 70.

Note 1: Revise the section on the (إِضَافَة) of (أسماء الصّفة) once more in Lesson 23.

5. If a singular word is (مُضَاف) to the first person pronoun (ىْ), a jazm and a fathah can be read on the (ىْ), e.g. (كِتَابِيْ) or (كِتَابِيَ). If such a word occurs at the end of a sentence, it is permissible to append a (ـــه) to it, e.g. (كِتَابِيَهْ) – my book; (حِسَابِيَهْ) – my reckoning.

If an (اسم مقصور)[63] or (اسم منقوص) are (مُضَاف) to the first person pronoun (ىْ), a fat<u>h</u>ah will be read

[63] See Lesson 10.8 and 10.9. of Volume One.

on the (ى), e.g. (عَصَايَ) – my staff; (قَاضِيَّ) – my judge.

The same applies to the dual (تثنية) and sound masculine plural (جمع مذكر سالم), e.g.

original word	changes to
كِتَابَان →	كِتَابَايَ
كِتَابَيْنِ	كِتَابَيَّ
مُحِبُّوْنَ	مُحِبُّوْيَ
مُحِبِّيْنَ	مُحِبِّيَّ
قَاضُوْنَ	قَاضُوْيَ
قَاضِيْنَ	قَاضِيَّ

In all these examples, the (نون إعرابية) falls off due to (إِضَافَة).

Vocabulary List No. 57

Word	Meaning
إِبْتَذَلَ	to degrade, abuse
أَحْرَقَ	to incinerate, burn
أَعْوَزَ	to be or become poor
أَقْرَنَ	to join, combine, interrelate
إِنْبَسَطَ	to spread, to be glad, to be delighted
إِنْقَبَضَ	to contract, to be depressed, to be dejected
إِنْفَرَدَ	to withdraw, to segregate, to be isolated
إِنْكَبَّ	to devote, to apply oneself eagerly
تَحَسَّسَ	to search
تَرَهَّبَ	to enter a monastic life, to abandon secular pleasures
ثَبَاتٌ	steadfastness
جَزَعٌ	anxiety, uneasiness
حَاذَرَ	to be careful, to be wary

حَدِيْثٌ ، أَحَادِيْثُ	talk, speech, thought, new
حَلَّ (ن)	to arrive, to untie (a knot)
حِجَّةٌ ، حِجَجٌ	year
حَمِيْمٌ ، أَحِمَّاءُ	close friend
خُيِّلَ (إِلَيْه)	to imagine, to think
دَخَلٌ	disorder, imbalance
رَاهِبٌ ، رُهْبَانٌ	one who abandons the world, monk
رَبْوَةٌ ، رُبًى	hill
رَوْحٌ	mercy, help, leisure
سَكَبَ (ن)	to pour out, to spill
سُلْطَانٌ (مصدر)	power, reign
شَوْطٌ ، أَشْوَاطٌ	circuit
شَاوَرَ	to consult
صَاغَ (ن) (و)	to mold, to create
صَوَّرَ	to make a picture

عَزَاءٌ	consolation, solace
عَنِفَ (س)	to treat harshly
عِيْشَةٌ	life
غَابَ (ض)	to be absent
غَالَى يُغَالِيْ	to be excessive, to demand a very high price
غَدِرَ (س)(ض)	to deceive, to betray
فَطِنَ (ن) لِلأَمْرِ	to comprehend, to understand
قَائِدٌ ، قُوَّادٌ	commander
لَغِيَ يَلْغٰى و لَغَا يَلْغُوْ	to talk nonsense
لَقَّى يُلَقِّيْ	to give someone something
مُبْتَذَلٌ	despised
مَسْعَاةٌ	effort
مُشْمِسٌ	sunny day
مُقْمِرٌ	moonlit night
مَلِيٌّ	a long period
مَعَاشٌ	life, means of subsistence

نَزَغَ (ف)	to incite to evil
نَزْغٌ	incitement to evil, satanic inspiration
نَسَأَ (ف)	to postpone, to delay
نَكَحَ (ض)	to marry
نَهَضَ (ف)	to get up, to rise
نَوْرٌ ، أَنْوَارٌ	flower, blossom
وَجَّهَ (إِلَيْه)	to direct, to steer
وِجْهَةٌ	direction, course, angle
وَهْدَةٌ ، وِهَادٌ	deep pit, gorge
وَلِيْدٌ ، وِلْدَةٌ أو وِلْدَانٌ	child

Exercise No. 125

Determine the (مرفوعات), (منصوبات) and (مجرورات) in the following sentences. Pay particular attention to the types of (إضافة), the (مضاف) and (مضاف إليه).

من القرآن

1) وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ .

2) وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ. وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ . وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ . وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

3) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَؤُوا كِتَابِيهْ (كتابي) . إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيهْ (حسابي). فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ .

4) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهْ . وَلَمْ أَدْرِ مَا حِسَابِيهْ . يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ . مَا أَغْنَى عَنِّي مَالِيهْ (مالي) . هَلَكَ عَنِّي سُلْطَانِيهْ (سلطاني) .

5) قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَن تَأْجُرَنِي ثَمَانِيَ حِجَجٍ .

6) يَا بَنِيَّ اذْهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلاَ تَيْأَسُواْ مِن رَّوْحِ اللّهِ إِنَّهُ لاَ يَيْأَسُ مِن رَّوْحِ اللّهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ .

Exercise No. 126

Translate the following letter of Abū Bakr ﵁:

كتب أمير المؤمنين سيدنا أبو بكر الصديق رضي الله عنه إلى بعض قواده . إذا سرتَ فلا تَعْنَفْ على أصحابك في السير ولا تُغْضِبْ قومك وشاورهم في الأمر واستعمل العدل . وباعد عنك الظلم والجور فإنه ما أفلح قوم ظلموا ولا نصروا على عدوهم . وإذا نصرتم فلا تقتلوا وليدا ولا شيخا ولا امرأة ولا طفلا ولا تقربوا نخلا ولا تحرقوا زرعا ولا تقطعوا شجرا مثمرا . ولا تغدروا إذا عاهدتم ولا تنقضوا إذا صالحتم . وستمرون على قوم في الصوامع رهبان تَرَهَّبُواْ لله فدعوهم وما انفردوا له وارتضوه لأنفسهم . فلا تهدموا صوامعهم ولا تقتلوهم .

والسلام

Exercise No. 127

Translate the following poetry of Tughrāī (514 A.H.):

غالَي بنفسي عرفاني بقيمتها

فصُنْتُها عن رخيص القدر مُبْتَذَلٍ

أَعْدٰى عدوِّك أدنى من وَثِقْتَ به

فحاذِر الناس وَاصْحَبْهُمْ على دَخَلٍ

في وصف الربيع لأبي تَمَّامٍ حبيبِ بن أوسٍ (231 هــ)

يا صاحبيَّ تقصَّيا نظرَيْكُمَا

تَرَيَا وُجوهَ الأرض كيف تُصَوَّرُ

تَرَيَا نهارا مُشْمِسًا قد زَانَه

زَهْرُ الرُّبَا فكأَنَّمَا هو مُقْمِرُ

أَضْحَتْ تَصُوْغُ بُطُوْنُهَا لِظُهُوْرِهَا

نورًا تكاد له القلوب تَنَوَّرُ

دُنْيَا معاشٌ للوَرٰى حتى إذا

حَلَّ الرَّبِيْعُ فإِنَّمَا هي مَنْظَرُ

Exercise No. 128

Translate the following letter into English:

من ابنة إلى أمها بعد وصولها إلى المدرسة

سلامٌ وتحيةٌ طيبةٌ من ابنتك . وبعدُ فأخبرُك أن قلبي لم يَغِبْ عنك بِغِيَابِيْ . فإنكِ لَمْ تزالي حديثي ووُجهَةَ أفكاري . يا أمَّاه لما وصلتُ إلى المدرسة ضاق صدري وأظلمتِ الدنيا في عيني حتى خُيِّلَ إليَّ أنِّي لن أعودَ آنسُ بِمُشَاهَدَتِكَ .

ففطنَتْ لحالي المعلِّمَاتُ فَلاَطَفْنَنِيْ ووجّهن إليَّ فوائد العلوم والآداب وعَرَّفْنَنِيْ أن البنت لا تكمُلُ تربيتُها بدونهما فتذكَّرتُ أنه لا تبتغي أُمي إلا أن تراني ابنةً كاملةً تَسُرُّ الناظرين — فكان في هذا وذاك جميلُ العَزاء والسَّلْوَانِ فنَهَضَتْ بي هِمَّتِيْ من وَهْدَةِ الجزع والأحزان — وانبسط قلبي بعد الانقباض — فسِرْتُ بِحمدِ الله شوطًا بعيدًا فِيْ ميدانِ التعليمِ والتهذيبِ – ولم يُعْوِزْنِيْ سوى أَدعيتك الصالحة حتى تُقْرَنَ مَسْعَاتِيْ بالنَّجاحِ وأكونَ جديرة للقائِكَ — نسأَلُ اللهَ في بقائك . والسلام

ابنتك فلانة

Exercise No. 129

Translate the response to the above letter:

عزيزتي –

وعليكِ السلام ورحمة الله وبركاته –

قد اتّصلت بنا رسالتُكِ المؤرخة في كذا . وبها اطمأن قلوبنا بعض الاطمئنان فإن فراقكِ كان حول فرحنا تَرَحا وهناءنا عناءً . ولا سيما أنا والدتَكِ فإني مكثت مليا أسكب الدموع الغزار آناء الليل واطراف النهار ولم نزل هكذا حتى وردت علينا رسالتكِ تصف احوالك السارة وتبين ما صرت إليه من جميل الصبر والانكباب على اشتغالك المدرسية . فحمد الله تعالى وسألناه أن يديم عليك حلة العافية ويرزقك حسن الثبات ويبلغك مقصودك في أقرب الأوقات ويحفظك من جميع الآفات .

والسلام .

أمك فلانة

Lesson 68

Apposition

(التوابع)

Note 1: You have learnt the cases of a noun: (رفع), (نصب) and (جر). Now the occasions where a noun follows its preceding noun in i'rāb will be indicated.

1. (توابع) is the plural of (تابع). A (تابع) is a word that adopts the i'rāb of its preceding noun. The preceding noun is called the (متبوع).

2. There are four types of (تابع):

(a) (نعت) or (صفة)

(b) (توكيد)

(c) (بدل)

(d) (معطوف)

The Adjective

(الصفة) النعت

3. A (نعت) or (صفة) is a (تابع) which describes the being of the (متبوع) or something related to the (متبوع), e.g. (الرجلُ الكريمُ) – the noble man.
(الرجلُ الكريمُ أَبُوْهُ) – the man whose father is noble.

In the first example, the word (كريم) describes the man while in the second example, it describes the man's father. However, when analyzing, it will be called a (صفة) of (الرجل) in both cases.

The first type of (نعت) is called (اَلنَّعْتُ الْحَقِيْقِيُّ), while the second type is called (اَلنَّعْتُ السَّبَبِيُّ).

4. The (نعت حقيقي) corresponds to the (متبوع) in (إعراب), in (تعريف وتنكير) – being definite or indefinite, in gender and in number as you have learnt in Lessons 3, 4 and 5. However, the

(نعت سبـــبي) only corresponds with the (منعوت) in (إعراب) and (تعريف وتنكير). The (نعت) always remains singular even if the (متبوع - منعوت) is dual or plural. Secondly, the (نعت) corresponds in gender to the succeeding word and not the preceding word as you have learnt in Lesson 23.7. Hereunder follow more examples so that you can understand the rule more thoroughly.

المنعوت واحد

حالة	النعت الحقيقي	النعت السبـــبي
حالة الرفع – مذكر	جاء الرجلُ المهذَّبُ	جاء الرجلُ المهذبُ أخوه
حالة الرفع – مؤنث	حضرتِ السيّدةُ العاقلةُ	حضرت السيدةُ العاقلُ زوجُها
حالة النصب	تَسَلَّقْتُ شجرةً غليظةً	تسلقتُ شجرةً غليظًا جذعُها
حالة الجر	تَعَلَّمْتُ في المدرسةِ العاليةِ	تَعَلَّمْتُ في المدرسةِ المعروفِ نظامُها

المنعوت تثنية

حالة	النعت الحقيقي	النعت السببي
حالة الرفع	هاتان صورتان جميلتان	هاتان صورتان جميلٌ إِطَارَاهُمَا
حالة النصب	اشتريتُ بساطَيْنِ شَرْقِيَّيْنِ	اشتريتُ بساطينِ شرقِيًّا نَقْشُهُمَا
حالة الجر	أَبْصَرْتُ بِطَائِرَيْنِ غَرِيْبَيْنِ	أَبْصَرْتُ بِطَائِرَيْنِ غريبٍ شَكْلُهُمَا

المنعوت جمع

حالة	النعت الحقيقي	النعت السببي
حالة الرفع	هؤلاء بناتٌ عاقلاتٌ	هؤلاء بناتٌ عاقلٌ آباءُهن
حالة النصب و الجر	عاشرتُ إخوانا موسِرِيْنْ	عاشرتُ إخوانا موسِراً آباءُهم

النعت الحقيقي مُفردة	النعت الحقيقي جملة فعلية
هذا عملٌ نافعٌ	هذا عملٌ ينفعُ
أبصرتُ رجلاً سابِحًا	أبصرتُ رجلاً يسبحُ
نظرتُ إلى عينٍ جاريةٍ	نظرتُ إلى عينٍ تجريْ

النعت مركب إضافي	النعت جملةٌ اسمية
مضى يومٌ شديدُ الحرِّ	مضى يومٌ حرُّهُ شديدٌ
أوقدتُ مصباحًا قويَّ النورِ	أوقدتُ مصباحًا نورُهُ قويٌّ
نصيد في بِركةٍ كثيرةِ السمكِ	نصيد في بِركةٍ سمكُهَا كثيرٌ

5. You have learnt in the previous lessons that there is very little difference between a (صفة) and a (خبر). See Lesson 6, Note 1, in Volume One. Similarly, there is a resemblance between (صفة), (خبر) and (حال). Hereunder follow more examples so that you can distinguish between them easily.

حال	نعت	خبر
جَاءَ الولدُ ضاحكا	هذا ولدٌ ضاحكٌ	هذا الولدُ ضاحكٌ
جَاءَ الولدُ يضحَكُ	هذا ولدٌ يضحَكُ	هذا الولدُ يضحَكُ
جَاءَ الولد ضاحكا أخوه	هذا ولدٌ ضاحكٌ أخوه	هذا الولد ضاحكٌ أخوه
أَعْجَبَتْنِيْ هاتان الصورتانِ جميلاً مَنْظَرُهُمَا	هاتان صورتانِ جميلٌ مَنْظَرُهُمَا	هاتان الصّورتانِ جميلٌ مَنْظَرُهُمَا

Now ponder over the difference between each one. In the first example, (هذا الولد), after constituting the (اسم إشارة) and (مشار إليه) form the (مبتدأ). (ضاحك) which is (نكرة) cannot be anything else except the (خبر).

In the second example, the words, (ولد) and (ضاحك) are (نكرة). Hence they can only be

(موصوف) and (صفة).

In the third example, (الولد) is (معرفة), being the (فاعل) of (جاء). Thereafter, (ضاحك) is (نكرة). Therefore it cannot be the (صفة). However, it can be the (حال) because it indicates the condition of the (فاعل). Consequently, it is (منصوب).

Similarly, in the first example of line 2, (يضحك) together with its (ضمير مستتر), forms a (جملة خبرية) and can only be a (خبر) because a (جملة) is always (نكرة). How can it be the (صفة) of a (معرفة)? Yes, in the second example, (ولد) is (نكرة). Therefore, (يضحك) can become its (صفة).

In the third example, (الولد) is the (فاعل) and it is (معرفة). Hence, (يضحك) which is a (جملة فعلية), can only be the (حال) of the (فاعل).

In the third and fourth lines, (ضاحك أخوه) and (جميل منظرهما) are (جملة اسمية)[64] and form the (خبر) in the first case, a (صفة) in the second and (حال) in the third.

6. Remember that an (اسم مشتق) is generally used as a (صفة). Only in a few instances is (اسم جامد) a (صفة), e.g. (زيدُ بنُ عمرٍو) – Zayd, the son of Ámr;
(خالدُ ٍالْبَرْمَكِيُّ) – Khalid, the Barmak;
(هذا الرجلُ) – this man;
(زيدٌ هذا) – this Zayd;
(ابنُ الملكِ هذا) – this son of the king;
(أبناءُنَا هؤلاء) – these sons of ours.

In these examples, the second word is technically the (صفة) although it is an (اسم جامد).

The (مشار إليه) is regarded as a (صفة). See Lesson

[64] See Lesson 8.23.

2.12. The (اسم إشارة) itself can be the (صفة) of an (اسم معرفة) or it can be the (صفة) of its (مضاف). Examine the third example where (الرجل) is the (مشار إليه). It is the (صفة) of the (اسم إشارة). In the fourth example, the (اسم إشارة) is the (صفة) of (اسم عَلَم) – a proper noun.

In the fifth and sixth examples, the (اسم إشارة) is the (صفة) of the (مضاف).

Note 2: In the first example (زيدُ بنُ عمرٍو).., the word (زيد) is the (موصوف) while (ابنُ عمرٍو) is the (صفة). You will find two unique points in this phrase. The first is that the tanwīn of the word (زيد) has been elided without any reason. In the second example, the hamzah of the word (ابن) has not been written. The reason for this is that this phrase is used extensively and it was regarded as necessary to lighten the phrase (تخفيف).

Note 3: You are reminded that a (جملة) after a (نكرة) is regarded as a (صفة) and it is regarded as a (حال) after (معرفة). Do not forget this point.

Vocabulary List No. 58

Word	Meaning
أَبْصَرَ	to look
أَدِيْمٌ	surface, tanned skin
أَرْشَدَ	to guide
اِزْدَحَمَ (أصله اِزْتَحَمَ) اِزْدِحَامٌ (مصدر)	to crowd
إِطَارٌ ، إِطَارَاتٌ ، أُطُرٌ	frame, tyre
أَطْفَأَ	to extinguish, to stifle
أَطْرَبَ	to please, to delight
إِقْتَلَعَ	to pluck out, to exterminate

بَاخِرَةٌ	steamship
بِرْكَةٌ ، بِرَكٌ	pond
بَاسِلٌ	brave, fearless
بِسَاطٌ ، بُسُطٌ	mat
بَعْثَرَ	to scatter, to disarrange
بَلَّلَ	to moisten
ثَبَّطَ	to prevent, to frustrate
جَلَبَةٌ	noise
حِذَاءٌ ، أَحْذِيَةٌ	shoe, boot
اَلْحَانِيْ (حَنَا يَحْنُوْ و حَنىٰ يَحْنِيْ)	sympathizer, one who feels pity
حيٌّ ، أَحْيَاءٌ	suburb, tribe, alive
سُيَّاحٌ ، سَائِحٌ	tourist
سَبَحَ (ف)	to swim
سُكْنىٰ	house, dwelling
شَعْبٌ ، شُعُوْبٌ	nation, tribe, masses
صَادَ يَصِيْدُ	to hunt

ضَارَعَ	to be similar to
ضَوْضَاءٌ	noise, din, uproar
عَالَ يَعُوْلُ	to support, to sustain
غَنَّاءُ (مذَكَّرُهُ أَغَنُّ)	lush (garden), luxurious
قَارِسٌ	severe, bitterly cold
قُبَّةٌ ، قِبَابٌ	dome
لَوَّثَ	to soil, to stain
لَهَثَ (ف)	to loll one’s tongue with thirst or fatigue, to pant
مَارٌّ (مِنْ مَرَّ يَمُرُّ)	passer by
مَزْهَرِيَّةٌ أو زَهْرِيَّةٌ	flower vase
مُمْطِرٌ (أَمْطَرَ)	raining
مُنْعِشٌ (أَنْعَشَ)	refreshing, invigorating
مُوْسِرٌ (أَيْسَرَ)	wealthy, prosperous
مُسْرِجٌ (أَسْرَجَ)	having a saddle
مُزْدَحَمٌ	crowded place
مُعْتَدِلٌ	moderate
نَزَحَ (ف)	to be far off, to leave, to depart, to emigrate, to immigrate

هَابَ يَهَابُ	to fear
هَادِئٌ	calm, peaceful, tranquil
هِنْدَامٌ	neatness, attire, dress

Exercise No. 130

ميز النعت الحقيقي من السَّبَبِيْ في العبارة الآتية

Determine which phrase is (النعت الحقيقي) and (النعت السَّبَبِيْ) in the following paragraph:

القاهرة مدينة عظيمة تضارع كثيرا من المدن الأوربية في جمالها ورونقها . وقد زاد سكانها في الأيام الأخيرة زيادة عظيمة . وفيها كثيرة من الميادين الواسعة والحدائق الغناء . وإذا طفتَ في أنحائها وجدت قصورا شامخا بنيانها ومساجد عالية قبابها وأحياء متسعة شوارعها . ووجدت مصانع ومتاجر , وعملا وعُمالا . وفي كل شتاء ينْزح إليهما السياح الموسرون من الأقطار القارس بردها , فيقيمون ما شاؤوا تحت سمائها الصافي أديمها ويتمتعون بهوائها المعتدل الجميل .

Exercise No. 131

عين في الجمل الآتية النعوت والأخبار والأحوال

Determine which words are (نعت), (خبر) or (حال) in the following sentences:

1. لا تزور أحدا والسماء ممطرة حتى لا تدخل عليه مبلل الثياب ملوث الحذاء فإن ذلك عيب كبير .
2. الإمام العادل كالأب الحاني على وُلده يعولهم صغارا ويرشدهم كبارا .
3. البرتقال فاكهة لذيذ طعمها , طيبة رائحتها , وهو من فاكهة الشتاء الطويلة البقاء .

Exercise No. 132

ضع في كل مكان خال نعتا مناسبا

(1) الهواء .... مُنْعِشٌ للأجسام
(2) الماء .... مُضِرٌّ شربُه
(3) المناظر .... تُشَرِّحُ النفوس

(4) الأشجار .... تظلل المارة

(5) يثق الناس بالتاجر ....

(6) الهواء .... يُنَشِّطُ القُوٰى البدنية

(7) الحذاء .... يَضُرُّ القدمَ

(8) يُسَرُّ الآباءُ بالأبناءِ ....

(9) لا تَسْكُنِ الأماكنَ ....

(10) تُكَرِّمُ الشعوبُ رجالَها ....

Exercise No. 133

ضع في كل مكان خال منعوتا مناسبا

(1)............. الباسلون لا يهابون الحرب

(2) الذهب .... نفيس

(3) .... الكثير يطفئ صاحبه

(4) ظهرت في السماء .... كثيفة

(5) هَبَّت .... واقتلعتِ الأشجارَ

(6) نزل من السماء .... غزير

Exercise No. 134

كون جملا تكون فيها الأوصاف الآتية نعتا :

كريمةٌ طباعُهم , باسقةٌ فروعُها , سخي , مُؤَثِّرٌ كلامُه , نظيفةٌ ملابسُه , حسنٌ هندامُه , ساطعٌ نورُه , عالياتٌ .

Exercise No. 135

كون جملا تكون فيها الأوصاف الآتية نعوتا سببية:

عاقل ، شاهق ، جميل ، واسع ، المسافر ، المحسن

Exercise No. 136

(ا) حول النعت المفرد إلى المثنى والجمع مذكرا ومؤنثا في الجملة الآتية :

عدوٌّ عاقلٌ خيرٌ من صديقٍ جاهلٍ

(ب) حول النعوت المفردة في الجمل الآتية إلى جمل وصفيّة :

(1) مررتُ بِحَيٍّ مُزدحِمٍ بالسُّكَّانِ

(2) سمعت صوتا مُطرِبًا

(3) نَالَتْ مصرُ منْزِلةً عاليةً

(4) سقيتُ كلبًا لاهثًا

(5) قليلٌ مدبَّرٌ خيرٌ من مُبَعْثَرٍ

(6) إِقْبَلْ نُصْحًا نافعا من أَخٍ مُخْلِصٍ

(ج) حول الجمل الوصفية إلى النعوت المفردة :

(1) قابلتُ ولدا يصيح

(2) سمعت خطيبا يُؤَثِّرُ في سامعيه

(3) أُحِبُّ كلَّ عاملٍ يُتْقِنُ عملَه

(4) شاهدتُ قطارًا سيرُه سريعٌ

(5) عطفتُ على فقيرٍ نفسُه عفيفةٌ

(6) ركبتُ باخرةً غُرَفُهَا جميلةٌ

(ه) حول الأحوال التي في الجمل الآتية إلى النعوت :

(1) جاءتِ البنت تضحك

(2) ركبتُ الحصانَ مُسْرَجًا

(3) ظهر النورُ ساطعا

(4) أبصرنا البرق يَلْمَعُ

(و) غير كل جملة من الجمل الآتية لتجعل الأخبار التي بِها نعوتا :

(1) الحجرةُ نظيفةٌ جدرانُها

(2) الحديقةُ ناضرةٌ أزهارُها

(3) الدرس مفهومٌ معناه

(4) الزهرة ناصعٌ (clear) بياضُها

Exercise No. 137

(1) كون سِتَّ جُمَلٍ تشتمل كُلٌّ وَاحِدٍ مِنْهَا عَلَى نَعْتٍ حقيقي مع اختلاف النعوت في التذكير والتأنيث والإفراد والتثنية والجمع .

(2) كون سِتَّ جُمَلٍ تشتمل كُلٌّ وَاحِدٍ مِنْهَا عَلَى نَعْتٍ سببـــي مع اختلاف النعوت في التذكير والتأنيث والإفراد والتثنية والجمع .

(3) كون سِتَّ جُمَلٍ يكون النعت في الثلاث الأولى منها جملة اسمية وفي الثلاث الأخرى جملة فعلية.

(4) كون سِتَّ جُمَلٍ يكون الحال في الثلاث الأولى منها جملة اسمية وفي الثلاث الأخرى جملة فعلية.

(5) كون سِتَّ جُمَلٍ يكون الخبر في الثلاث الأولى منها جملة اسمية وفي الثلاث الأخرى جملة فعلية.

Exercise No. 138

Translate the following passage into Arabic. Try to use as many (النعت السَّبَبِيْ) as possible.

My Room

I have a room. My room is not cramped[65] but is spacious and beautiful. Its walls are coloured. Its ceiling is high. It has four windows that are 2m in length and 1.5m in breadth. Each window has clear pieces of glass in it so that when it is closed, it does not prevent the light from entering. My room has a broad door whose height is 3m. Both its doorframes[66] are very beautiful.

---

65 ضَيِّقٌ

66 مِصْرَاعٌ

My room has a very long table, the four sides of which are engraved[67]. I place my books on it by arranging them neatly. I sit at this table to study my books. There are two extremely beautifully-made and beautifully woven (نَسْجٌ) chairs. There is a beautiful bed whose legs (قوائم – قائمة) are engraved. There is a clean bed sheet on it which looks very pleasing. There is a large mirror on one side whose frame (إطارة) is gilded (مذهبة). Besides the above-mentioned items, my room has a small round table which pleases the onlooker. There is a very beautiful vase in the middle of it, whose sides are golden. Every morning, the garderner (بستاني) brings fragrant flowers (رياحين - ريحان) and arranges (رتّب or زيّن) them. Therefore my room is, with the grace of Allah, like a room from among the rooms of Jannah. I live comfortably and sleep peacefully in it. All praises and gratitude are due to Allah.

[67] منقوش

Lesson 69

Emphasis

(التوكيد)

1. The second kind of (تابع) is (تأكيد). Its purpose is to remove the doubt of the listener regarding the (متبوع). Read the following examples:

1. حادثني الوزيرُ نفسُه

(1) The minister himself spoke to me.

2. قابلتُ الوزيرَ عينَهُ

(2) I met the minister himself.

3. كتبتُ إلى الوزيرِ نفسِهِ

(3) I wrote to the minister himself.

4. إِمْتَلأَ الْحَوْضُ كُلُّهُ

(4) The whole pond was filled.

5. قرأتُ الكتابَ كلَّه

(5) I read the entire book.

6. فرغتُ من الأعمالِ كلِّهَا

(6) I completed all the work.

7. نَجَحَ الأخَوَانِ كِلاَهُمَا

(7) Both the brothers succeeded.

8. عَظِّمِ الْوَالِدَيْنِ كِلَيْهِمَا

(8) Honour both the parents.

9. سَكَنَّا فِي الْمَنْزِلَيْنِ كِلَيْهِمَا

(9) We lived in both the houses.

10. نجحتْ أُخْتَايَ كِلْتَاهُمَا

(10) Both my sisters succeeded.

11. أُحِبُّ أُخْتَيَّ كِلْتَيْهِمَا

(11) I love both my sisters.

12. رضِيْتُ بِأُخْتَيَّ كِلْتَيْهِمَا

(12) I am pleased with both my sisters.

13. رأيتُ التِّمْساحَ التِّمْساحَ

(13) I saw the crocodile, the crocodile.

14. ظَهَرَ ظَهَرَ الْهِلاَلُ

(14) The crescent appeared, it appeared.

15. لاَ لاَ أَخُوْنُ الْعَهْدَ

(15) I will not, I will not betray the pledge.

16. أَنْتَ الْمَلُوْمُ أَنْتَ الْمَلُوْمُ

(16) You are blamed, you are blamed.

2. Since you said, "The minister spoke to me," the listener could have a doubt in your statement because it is no ordinary feat to speak to ministers. He may think that perhaps the minister's deputy or his secretary spoke to you and you attributed it to the minister metaphorically. By saying (نفسَه) – himself, you have removed the listener's doubt and created emphasis in the statement. Hence, such words are referred to as (تأكيد) and the word that is being emphasized is called the (مؤكَّد).

Note 1: In place of the word (نفس), the word (عين) can also be used. In place of (كلٌّ), (جميعٌ) can be used. The words (كِلا) and (كِلْتا) are specific for the dual case. This is a total of six words. It is essential to have a (ضمير – pronoun) with these words. The pronoun will correspond with the (مؤكَّد). Examine the previous examples.

3. In the last four examples, the words have been repeated for the sake of emphasis. In the first

example, the (اسم) is repeated, in the second, the (فعل), in the third, the (حرف) and in the fourth, the entire sentence is repeated.

4. The emphasis derived by the repetition of words is called (تأكيد لفظي) and the emphasis achieved by words that are different from the (مؤكَّد) but conform in meaning to them, is called (تأكيد معنوي). Hence the first 12 examples above are (تأكيد معنوي) while the last four examples are (تأكيد لفظي).

5. Like the (نعت), the (تأكيد) follows the (متبوع) in (i'rāb).

6. The emphasis of a (ضمير متصل أو بارز) is done with a (ضمير مرفوع منفصل), whether the pronouns are (مرفوع), (منصوب) or (مجرور). Observe the following examples:

(1) قُمْتُ أَنَا بِالْوَاجِبِ .

(1) I myself fulfilled the task.

(2) مَا رَآكَ أَنْتَ أَحَدٌ .

(2) No one saw you, you.

(3) سَلَّمْتُ عَلَيْهِ هُوَ .

(3) I greeted him, him.

(4) أُسْرِجُ أَنَا الْفَرَسَ .

(4) I myself will saddle the horse.

(5) إِفْتَحْ أَنْتَ النَّافِذَةَ .

(5) You, you open the window.

(6) فَرِيْدٌ قَرَأَ هُوَ الْكِتَابَ .

(6) Farīd himself read the book.

The first three examples have (ضمائر متصلة بارزة) while the second three have (ضمائر مستـــترة). Observe the second example: the (مُؤَكَّد) is a (ضمير منصوب) and in the third example, it is (مجرور), but for emphasis, only a (ضمير منفصل مرفوع) has been used. This type of emphasis using pronouns is also (تأكيد لفظي).

7. If you want to render the (تأكيد معنوي) of a

(ضمير متصل) using the words (نفس) or (عين), first you have to construct the (تأكيد) with a (ضمير مرفوع منفصل) as done above. Thereafter, the emphasis using (نفس) or (عين) can be done. Observe the following examples:

(1) قُمْتُ أَنَا نَفْسِيْ بِالْوَاجِبِ .

(2) قَامَا هُمَا أَنْفُسُهُمَا .

(3) جَاؤُوْا هُمْ أَنْفَسُهُمْ .

(4) أُسْرِجُ أَنَا نَفْسِيْ الْفَرَسَ .

(5) إِفْتَحْ أَنْتَ نَفْسُكَ النَّافِذَةَ .

(6) فَرِيْدٌ قَرَأَ هُوَ نَفْسُهُ الْكِتَابَ

In these examples, the word (عين) can also be used in place of (نفس).

Note 2: If you want to emphasize the dual form with the words (نفس) or (عين), their plural forms will be used, e.g. (جَاءَ الرَّجُلاَنِ أَنْفَسُهُمَا أو أَعْيُنُهُمَا)

It is incorrect to say (نَفْسَاهُمَا).

Exercise No. 139

(ا) عَيِّنْ في العباراتِ الآتيةِ التوكيدَ والمؤكّدَ واشْكُلْهُمَا وميِّزِ التوكيدَ اللفظي من المعنوي

(1) يُثْنِي النَّاسُ جميعُهم على العاملِ المُجدِّ .

(2) الملكُ كلُّهُ للهِ .

(3) كنتَ أنتَ الرّقيبَ عليهِمْ .

(4) تَفَقَّدْتُ أَنَا نَفْسِيْ أَشْجَارَ الْبُسْتَانِ كلَّهَا فوجدتُها جميعَها مُثمِرةً .

(5) أَطِعْ والِديكَ كليهِما واعْطِفْ على إخوتك جميعهم .

(6) إيَّاكَ إيَّاكَ والنَّمِيْمَةَ .

(7) عاد الرسولُ عينُه يتحمّلُ البُشرٰى .

(8) ركبتُ الزَّوْرَقَ (boat) عينَه مع صديقَيَّ كليهما .

(9) أَجَلْ أَجَلْ سَيَلْقٰى الْجَانِيْ جزاءَهُ .

(10) وَاسَيْتُهُ (console) أَنَا نَفْسِيْ أَكْثَرَ مِمَّا وَاسَاهُ أَخَوَاهُ أَنْفَسُهُمَا .

(11) حَذَارِ حَذَارِ (beware) من الإِهْمَالِ (neglect).

(12) قد قامتِ الصلاةُ قد قامتِ الصلاةُ .

(13) إنَّ المُعَلِّمَ والطبيبَ كليهما
لاينصحانِ إذا هما لَمْ يُكرَمَا .

(14) إذا كان ربُّ الدارِ بالدّفِّ ضاربا
فشيمةُ أهلِ الدارِ كلِّهم الرّقصُ .

(B) Translate the following verses of the Qur'ān:

(1) فَسَجَدَ الْمَلآئِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلاَّ إِبْلِيسَ أَبَى أَن يَكُونَ مَعَ السَّاجِدِينَ .

(2) كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا وَجَاء رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا .

(3) وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا .

(4) فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ .

Exercise No. 140

(ا) ضع في كل مكان خالٍ توكيدا معنويًّا مناسبا

(1) بِعتُ ثَمَرَ البستانِ ...

(2) أبوه وأخوه ... يعطفان عليه .

(3) احفظْ عينيك ... زمن وَهْجِ الشمسِ .

(4) أخوك ... هو الذي نقلَ الخبرَ .

(5) العقلاءُ ... يكرهون الشقاقَ .

(6) زارنا المديرُ ...

(ب) ضع في كل مكان خالٍ موكّدا مناسبا

(1) ... أنفسهم لا يحبونه .

(2) ... كلها نظيفة .

(3) ... لا أفشيْ سرَّ الصديقِ .

(4) ... كلتاهما مُلَوَّثَتانِ بالمداد .

(5) ... الصدقَ يا فتًى .

(6) أَحْسِنْ إلى ... كليهما

(7) عاوَدَ المريضَ ... عينُهُ .

(8) نُثْنِيْ ... أنفسنا على المُجِدِّ .

(ج) كَوِّنْ جملاً تجيئ فيها الألفاظ الآتية مؤكدةً توكيدا معنويًّا بحيثُ تقعُ الألفاظ مرّةً مرفوعةً ومرةً منصوبةً ومرةً مجرورةً

الحاكم ، المسافرون ، البُسُطُ الشرقيَّةُ ، الفتاةُ المُهذَّبة ، الجوادان ، الشجرتان ، الرجال الموسرون ، القاضي

(هـ) صُغْ من الجملة (لا ينجَحُ الكسلانُ) أربعةَ أمثلة لتوكيد الإسم والفعل والحرف والجملة توكيدا لفظيًّا

Exercise No. 141

أَكِّدْ ما في الجمل الآتية من الضمائر المتصلة البارزة أوالمستترة توكيدا لفظيًّا

(1) أكتبوا ... .

(2) إذهبا ... إلى البستان .

(3) مَن أنبأكم... بهذا .

(4) سأسافر ... إلى لبنان .

(5) رتِّبن ... المائدة .

(6) أَتَتْنَا ... الأخبارُ .

(7) لَمْ يُسَلِّمْ عليه ... أحدٌ .

(8) دعْ ... المزاحَ .

Exercise No. 142

أَكِّدْ ضمائرَ الرفعِ المتصلة البارزة والمستترة توكيدا معنويًّا بالنفس والعين

(1) إجلسْ ... حيثُ أجلسُ .

(2) عُودُوْا ... المريضَ .

(3) تعوّدي ... الحلمَ .

(4) أدرُسْنَ ... التدبيرَ المنــــزليَّ .

(5) اشتريتُ ... أثاث المنــــزل .

(6) أسرجا ... الخيل .

(7) خرج محمدٌ وعادَ ... بعد ساعة .

(8) هل سمعتم ...هذه القصة .

Exercise No. 143

(1) كَوِّنْ ثلاث جمل يجيئ فيها المُثنّى مؤكدا بِكِلاَ أو كِلْتَا بحيثُ يكون في الأولى مرفوعا وفي الثانية منصوبا وفي الثالثة مجرورا .

(2) كَوِّنْ ثلاث جمل تشتملُ كلٌّ منها على توكيدٍ بالنفس والعين ويكون المؤكدُ في الأولى جمع مذكر سالما وفي الثانية جمع مؤنث سالما وفي الثالثة جمع تكسيرٍ.

(3) كَوِّنْ ثلاث جمل تشتملُ كلٌّ منها على توكيدٍ بكلٍّ أوجميع ويكون المؤكدُ في الأولى مفردا وفي الثانية الجمع المذكر السالم وفي الثالثة الجمع المؤنث السالم .

(4) كَوِّنْ أربع جمل تشتملُ كلٌّ منها على ضمير رفع مؤكد بالنفس والعين ويكون الضمير في الأوليينِ متصلا وفي الأخيرتين مستترا .

Exercise No. 144

أعرب الجمل الآتية: (1) نَظُفَتْ يَدَاهُ كلتاهما

(2) هل زارك أنت أحدٌ اليومَ

نَظُفَتْ	يَدَاهُ	كلتاهما
(نَظُفَ) فعلٌ ماضٍ مبنِيٌّ على الفتحِ والتاءُ علامةُ التأنيثِ	(يَدَاهُ) فاعلٌ مرفوعٌ بالألفِ لأنه مثنًّى وهو مضاف والضمير مضاف إليه مبنِيٌّ على الضمّ في محلِّ جرٍّ	(كلتاهما) كلتا توكيدٌ للمثنّى قبله مرفوعٌ بالألفِ وهو مضاف والضمير بعده مضاف إليه مبنِيٌّ على الألفِ في محلِّ جرٍّ

Note 3: Sentences are most often analyzed in this manner in Arabic.

هل	زار	ك	أنت	أحدٌ	اليومَ
حرف استفهام مبنِيٌّ على السكون	فعلٌ ماضٍ مبنِيٌّ على الفتحِ	ضمير منصوب متّصل مبنِيٌّ على الفتحِ ، منصوبٌ محلاًّ لأنه مفعول به	ضمير مرفوع منفصل مبنِيٌّ على الفتحِ ، منصوبٌ محلاًّ لأنه توكيدٌ تابعٌ للضمير المنصوب	فاعلُ زار ، مرفوع	ظرفُ زمانٍ منصوب لأنه مفعولٌ فيه لفعلِ زار

Lesson 70

(اَلْبَدَلُ)

1. (بدل) is a (تابع) which is intended in the sentence. The (متبوع) or (مُبْدَل مِنْهُ) is merely mentioned as an introduction. There are 4 types of (بدل):

(1) بدلُ الْكُلِّ
(2) بدلُ الْبَعْضِ
(3) بدلُ الْإِشْتِمَالِ
(4) بدلُ الْغَلَطِ

Examine the following examples carefully.

(A) **بدلُ الْكُلِّ**

(1) قال الإمامُ عَلِيٌّ .
(2) عَامَلْتُ التَّاجِرَ خَلِيْلاً .
(3) هَذا كتابُ أَخِيْكَ حُسَيْنٍ .

(B) **بدلُ الْبَعْضِ**

(1) قُطِعَت الشَّجَرَةُ فُرُوْعُهَا .

(2) قَضَيْتُ الدَّيْنَ ثُلُثَهُ .

(3) نَظَرْتُ إِلَى السفينةِ شِرَاعِهَا[68] .

(C) **بدلُ الْإِشْتِمَالِ**

(1) تَضَوَّعَ الْبُستانُ أَرِيْجُهُ[69] .

(2) سمعتُ الشَّاعِرَ إِنْشَادَهُ[70] .

(3) عَجِبْتُ مِنْ خالدٍ شجاعتِهِ .

(D) **بدلُ الْغَلَطِ**

(1) قدم الأميرُ الوزيرُ .

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[68] شِرَاع - sail

[69] The fragrance of the garden diffused.

[70] إِنْشَاد - recital

(2) أَعْطِ السائلَ رغيفًا درهمًا .

(3) إشتريتُ الكتابَ بأَربعةِ قُرُوْشٍ[71] رِيَالاتٍ .

2. You will find a common factor in all the above-mentioned examples where the first noun is not the intended aim, but in fact, the second one is. The second noun is called the (بدل). In the first example, if one has to say only (قال الإِمامُ), the aim of the speaker will not be understood. However, if one has to say (قال عَلِيٌّ), the original aim is understood. By saying (الإِمامُ), one benefit is obtained and that is, before understanding the original aim, the listener prepares for it.

By pondering over the remaining examples, you will reach this conclusion. However, in (بدل الغلط), the (متبوع) is not intentionally mentioned first, but is a slip of the tongue. In order to correct the mistake, the (بدل) is mentioned.

[71] قُرُوْش – piastre - currency of Turkey

3. Now examine the difference in the four types of examples. First ponder over the examples of (بدلُ الْكُلِّ) and you will realize that the (تابع) refers exactly to the (متبوع), that is, Alī refers to the same person indicated by Al-Imām. Similarly, Khalīl refers in total to the trader. The word (أَخِيْكَ) refers to Husain. This is therefore a full representation by the (بدل) of the (متبوع). Hence it is called (بدلُ الْكُلِّ) or (بدلُ الْمُوَافِق).

By pondering over the examples of (بدلُ الْبَعْضِ), you will realize that the (بدل) is part of the (مُبدَل منه), not the (مُبدَل منه) in total. In the first example, (فُرُوْع) is a part of (شَجَرَة). Accordingly, it is called (بدلُ الْبَعْضِ).

In (بدلُ الْإِشْتِمَال), the (بدل) is neither part of the (مُبدَل منه) nor the total of it. It is something related to the (مُبدَل منه). In the sentence, (تَضَوَّعَ الْبُسْتَانُ أَرِيْجُهُ) – The garden was fragrant, the

actual aim of the sentence is to indicate that the fragrance of the flowers of the garden spread around whereas this fragrance is neither part of the garden nor a whole of it. The fragrance is something related to the garden. The land of the garden is not something that emits a fragrance. As an introduction, the garden was mentioned. Such a (بدل) is called (بدلُ الْإِشْتِمَال).

By reading the examples of (بدل الغلط), you will understand that the first word was mentioned by mistake. By mentioning the (بدل), one rectifies the error, e.g. in the sentence (قَدِمَ الْأَمِيْرُ الْوَزِيْرُ), the word (اَلْأَمِيْرُ) was mentioned by mistake. The aim was to say (قَدِمَ الْوَزِيْرُ). Hence, such a (بدل) is called (بدل الغلط).

4. The (بدلُ الْبَعْضِ) and (بدلُ الْإِشْتِمَالِ) require a (ضمير) that refers to the (متبوع) as you can see in the previous examples.

5. The (بدل) is sometimes (نكرة) and the (مُبدَل منه)

is (معرفة) and sometimes vice versa.

6. If the (مُبدَل منه) is (معرفة) and the (بدل) is (نكرة), a (صفة) is required with the (بدل), e.g.
(لَنَسْفَعًا = لَنَسْفَعَنْ بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ).
See Lesson 20, Note 2.
In this example, the first (اَلنَّاصِيَةِ) is the (مُبدَل منه) and the second one is the (بدل) being (نكرة موصوفة).

Exercise No. 145

مَيِّزِ البدلَ والمبدلَ منه وعَيِّن نوعَ البدل فى كُلّ جُملة آتية

1) كَانَتْ أُمّ المؤمنين عا ئشةُ رضى الله عنها حُجّةً فى رواية الحَديث .

2) كان ابو حامدٍ الغَزَالىُّ من أكابر رجال الدّين فى القرن الخامسِ من الهجرة .

3) هَدَّم البِيْعَةُ مَنارتُه .

4) ذهب السُّيّاح اكثرُهم لزيارة وادى الملوك مقابرِه .

5) أعجبتنا المدينةُ أَبْنيتُها وسَرّتْنا الشوارعُ نظافتُها .

6) تَمزَّقَ الكتابُ غلافُه .

7) قَطّعنا الكَرْمَ عنَبَه وأغلقنا البستان بابَه .

(B) Translate the following verses of the holy Qur'ān.

1) اهدِنَا الصِّرَاطَ الْمُستَقِيمَ . صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ .

2) إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ . فِي جَنَّاتٍ وَعُيُونٍ .

3) وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا

4) إِلاَّ مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ شَيْئًا . جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ

5) جَزَاء مِّن رَّبِّكَ عَطَاء حِسَابًا . رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرحْمَنِ

Exercise No. 146

ضع بدلا مناسبا فى الاماكن الخالية من الجُمَل الآتية

1) بِعتُ الشجرةَ ....

2) اَنعشتنا القريةُ ....

3) شَجانا البُلْبُلُ .....

4)اَعْجَبَنا البحرُ ......

5) نَفَعَنا الْواعظ .....

6) تَمَتَّعْت بالبستان .....

7) تَلَأْلَأْتِ السماء ......

8) لَقِيْتُ الشَّيْخَ .....

Exercise No. 147

ضع مُبْدَلاً منه مُلائِمًا فى الأماكن الخالية من الجمل الآتية

1) جَفَّ مداده .....

2)جفّت مدادها .....

3) خرج ...... أكثرهم .

4) قطعتُ ...... فُروعَها .

5) نَفَعنى .... نُصْحُه .

6)اَعْجَبَنِیْ ... فَیْضَانُه .

7) اِتَّسَعَتْ ... شوارعها .

8) سرَّتْني ... صفاؤُها .

9) ضَعُفَ ... نورُه .

10) مشيتُ ..... نصفَه .

Exercise No. 148

كَوَّن جُملا تشتمل كلٌّ واحدٍ منها على بدلٍ و مبدلٍ منه يُختارانِ من الكلماتِ الآتية مع مُراعات المناسَبَة فی الإختيار .

الشُبّاكُ	النّخلة	الخادمُ	الصِّدِّيق	أَمانَته	بَلْحُها[72]
رِيْشُه	النَّمِر[73]	الثَّعْلَبُ	الاِمام	جَرَاءتُه	ابُو حنيفةَ
جِلْده	الطائر	ابُو بَكرٍ	زُجَاجُه		

72 dates

73 cheetah

Exercise No. 149

1) إِيتِ بثلاثة امثلَة لِبَدَل الكلّ بحيث يكون مرّة مرفوعا ومرّة منصوباً ومرّة مجرورًا . وهٰكذا بدل البعض والاشتمال

2) اَعْرِب الجُملة التّالية

سَطَعَ الْقَمَرُ نُوْرُه

(سَطَعَ) – فعلٌ ماضٍ مَبْنٍ على الفتحِ

(القمر) – فاعلٌ مرفوعٌ بالضّمّة الظاهرة

(نوره) – نور بَدَلُ اِشتمالٍ من القمر مَرفوع بالضّمّة الظاهرَة لكونِ المبدل منه مرفوعًا وهو مضاف والهاء ضمير مضاف اليه مَبْنيةٌ على الضّم فى محلّ جرٍّ

Lesson 71

(المعطوف)

1. The fourth kind of (تابع) is the (معطوف) which is preceded by any of the (حروف عاطفة). Its (متبوع) is called the (معطوف عليه).

Note 1: The (حروف عاطفة) were discussed in detail in Lesson 50.1. Revise it once more.

2. Like the other (توابع), the (معطوف) follows its (متبوع) in (اعراب).

3. The (عطف) of one (اسم) can occur on another (اسم), one (فعل) on another (فعل) and one (جملة) on another (جملة).

Examples:

نَضِجَ الخَوخُ والعِنَبُ

(1) The apricots and the grapes ripened.

اكلت الخَوخَ والعنبَ

(2) I ate the apricots and the grapes.

هَذهِ اشجارُ الخَوخِ والعِنَبِ

(3) These are apricot and grape trees.

تُرْعِدُ السماءُ وتُبْرِقُ

(4) The sky thundered and it gleamed with lightning.

يخافُ الاطفالُ مِنْ اَنْ تُرعِدَ السماءُ وتُبرقَ

(5) The children are fearing the thunder and lightning of the sky.

اِنْ تُرْعِدِ السماءُ وتُبْرِقْ فَلَنْ تَخرُجَ

(6) If the sky thunders and gleams with lightning, you will never come out.

In the first three examples, the (عطف) of one (اسم) on another is shown in all three cases (رفع), (نصب) and (جر). In the second three examples, the (عطف)

of one (فعل) on another is shown in all three cases. The (عطف) of one (جملة) on another is shown in these three very examples because a (فعل) together with the (فاعل) constitutes a (جملة).

4. If you want to render (عطف) on a (ضمير مرفوع متصل), first emphasize (تأكيد) it with a (ضمير مرفوع منفصل), e.g.
(نَجَوْتُمْ أنتم ومَنْ مَعَكُم) – You and the ones with you succeeded.
(يا ادمُ اسْكُنْ انتَ وزوجُكَ الجَنَّةَ) – O Adam, you and your wife live in Jannah.
In the second example, the (معطوف عليه) is a (ضمير مرفوع متصل) which is concealed in the verb (اسكن).

Note 2: In such sentences, if one does not emphasize the (ضمير منفصل), the (واو) will not be regarded as (واو عاطفة) but will be (واو معية). The

noun succeeding it will have (نصب), e.g.
(اسْكُنْ وزوجَكَ الجَنَّة) – You live with your wife in Jannah.

5. If you want to make (عطف) on a (ضمير مجرور), it is generally regarded as essential to repeat the (حرف الجر) on the (معطوف), e.g. (صَلُّوا عليه وعلى آله) and not (صَلُّوا عليه وآله). However, sometimes the repetition of the (حرف الجر) is overlooked in poetry. The following stanza of Sa'dī Shīrāzī is well known:

بَلَغَ الْعُلَى بِكَمَالِه — كَشَفَ الدُّجٰى بِجَمَالِه
حَسُنَتْ جَمِيعُ خِصالِه — صَلُّوْا عليه وآلِه

He reached the heights with his perfection. He removed the darkness with his beauty.
All his attributes are excellent. Send blessings upon him and his family.

Note 3: After repeating a (حرف الجر) once, if there are further (عطف), it will not be necessary to

repeat the (حرف) again, e.g.
(صَلُّوا عليه وعلى آله وأصحابه وأتباعه)

Note 4: If (عطف) is made on an (اسم ظاهر), it is not necessary to repeat the (حرف الجر), e.g.
(صَلُّوا على محمد وآله وأصحابه)

6. Most Grammarians have stipulated a fifth (تابع), namely (عطف البيان). In this, the second word explains the first. The (حروف عاطفة) are not used for this purpose, e.g.
(عليٌّ زينُ العابدين) Alī who is better known by the name of Zaynul Abidīn;
(الكليمُ مُوْسى) – Al Kaleem who is Mūsā (عليه السلام).;
(ابو حَفْصٍ عُمَرُ) – Abū Hafs who is Úmar (رضي الله عنه).
In such examples, the second word is the (عطف البيان). However, according to some Grammarians, these can fall into the category of (بدل الكل).

Exercise No. 150

بَيِّنِ المَعَانِى المُخْتلِفةَ المُسْتَفَادَةَ من اختلاف حروف العطف فى الجُمَل الاتيَة

1) باع الفلاّحُ الشَّعيرَ والقَمْحَ

2) باع الفلاّحُ الشَّعيرَ فالقَمْحَ

3) باع الفلاّحُ الشَّعيرَ ثُمَّ القمْحَ

4) باع الفلاّحُ الشَّعيرَ أوالقمْحَ

5) اَشعيرًا باع الفلاّحُ أَمْ قَمْحًا

6) باع الفلاّحُ الشَّعيرَ لاَ القمحَ

7) باع الفلاّحُ الشَّعيرَ بل القمحَ

8) ما باع الفلاّحُ الشَّعيرَ لكِنِ القمحَ

Exercise No. 151

ضَع حَرْفَ عَطْفٍ ملائِمًا بَيْنَ كلّ معطوف ومعطوفٍ عليه فى الجُمَل الآتية

1) اَتُفّاحا أكلتَ ... عِنبًا؟

2)هززنا الشّجرة... سقط ثمرها

3) قرأت الكتاب ... فهمته

4) كُلِ الفاكهةَ الناضجةَ... الفِجّة

5) باع عَقارَه... مَنْزِلَه

6) ما قابلتُه... قابلتُ وكيلَه

7) قدم الجنودُ... قائدهم

8) ما قرأ الكتاب كُلّه... بعضه

9) أأنت فعلت هذا... خادمك؟

10) قدّمتُ إليه الطعام... ما أكله

Exercise No. 152

ضَعْ معطوفا ملائمًا بعد كل حرف من الحروف العاطفة فى الجُمَل الآتية

1) بَنَى الْأميرُ قَصْرًا ...

2) اشتريتُ حِصانا ثم ...

3) أَخاتَما اشتريتَ أم ...

4) ما غرسْتُ نخلاً لكن ...

5) سَأَلَنِى سُؤَالاً بل...

6) خرج مَنْ فى الدّار حتّ...

7) دخل الأمراء ف...

8) طَلَّيْنَا أبوابَ المنـــزل لا...

Exercise No. 153

ضع معطوفا عليه فى الأماكن الخالية من الجُمَل الآتية

1) ... القصيدةَ وأَنْشَدها

2) اِسْتَقْبَلَ المَلِكَ... فالعلماءُ

3) ما مشيتُ... بل مِيْلَيْنِ

4) أ... تسافر أَمْ بعدَ غَدٍ؟

59 أَرسلتُ اليه... ثُمّ رسُولاً

6) لَبِثْنَا... أو بعضَ يوم

Exercise No. 154

وَسِّطْ حروفَ العطف بالتعاقُب بين لَفْظَى "الأبواب" "والشبابيك" وَانْطِقْ بهما مرفوعَين ثم منصوبَين ثم مجرورين فى جُمَل مفيدة

Lesson 72

The Verbal Noun

(اَلْمَصْدَرُ وَأَوْزَانُهُ وعَمَلُهُ)

Note 1: Most of the basic rules of Morphology and Grammar have been enumerated in the previous lessons. In the following lessons, some remaining essential and miscellaneous rules of Morphology will be explained.

Note 2: In the terminology of Grammar, any effect of (إعراب) on the case of a noun or verb is called (عمل). The words causing the effect are called (عامل) and the words on which the effect occurs are called (معمول). An (عامل) is mostly a verb or (حرف). The derived nouns (أسماء مشتقة) and the (مصدر), like the verb, sometimes render (رفع) to the (فاعل) and (نصب) to the (مفعول).

1. The scales of the verbal nouns of (ثلاثی مجرد) are not (قیاسی) that is, there is no fixed rule for them.

They are based on (سماع) – as heard from the people of the language. Nevertheless, by investigation it is known that with regards to the meaning, the scales do follow a pattern. The following occurs most often:

(a) the (مصدر) of those verbs which indicate an occupation come on the scale of (فِعَالَةٌ), e.g. (حِيَاكة – to weave), (خِيَاطَةٌ – to sew), (زِرَاعَةٌ – agriculture), (طِبابَةٌ – medicine);
or they indicate a position, e.g. (خِلاَفَةٌ – successorship), (إِمَامَةٌ – leadership), (نِيَابَةٌ – deputyship), (خِطَابَةٌ – to deliver a sermon) etc.

(b) the scale of (فَعَلاَنٌ) indicates movement, e.g (غَلَيَانٌ – to boil), (جَرَيَانٌ – to flow), (جَوَلاَنٌ – to move around), (خَفَقَانٌ– palpitation) etc.

(c) the scale of (فُعْلَةٌ) indicates colours, e.g. (حُمْرَةٌ– red), (زُرْقَةٌ– blue), (خُضْرَةٌ– green), etc.

Note 3: However, the verbs of these verbal nouns (مصادر) are not used from (ثلاثى مجرد) but are used from (ثلاثى مزيد فيه), namely the verb (اِفْعَلَّ), e.g. (اِحْمَرَّ – to be red), (اِخْضَرَّ – to be green).

(d) the scale of (فُعَالٌ) is used for illnesses, e.g. (صُدَاعٌ – headache), (زُكَامٌ – colds), (دُوَارٌ – dizziness), etc.

Note 4: The above-mentioned three verbal nouns are made from the (فعل مجهول) – the passive tense. The perfect (past) tense of these verbs is (صُدِعَ), (زُكِمَ) and (دِيْرَ). The one who suffers from a headache is called (مَصْدُوْعٌ), the one who has a cold is (مَزْكُوْمٌ) and the one who is dizzy is (مَدُوْرٌ).

(e) the scales (فِعْلِيْلَى) and (تَفْعَالٌ) are used for the intensive form, e.g (دِلِّيْلَى – to indicate properly). This is derived from (دَلَّ يَدُلُّ).

(تَجْوَالٌ – to move around thoroughly). This is derived from (جَالَ يَجُوْلُ).

(تَذْكَارٌ – to remember a lot). This is derived from (ذَكَرَ يَذْكُرُ).

If a verb does not indicate any of the above-mentioned meanings, then most often the following will occur:

(f) the scales (فُعُوْلَةٌ) or (فَعَالَةٌ) are used for those verbs whose (الماضي - perfect tense) is on the scale of (فَعُلَ), e.g. (سُهُوْلَةٌ – to be easy, soft) – derived from (سَهُلَ يَسْهُلُ), (نَبَاهَةٌ – to be clever) – derived from (نَبُهَ يَنْبُهُ).

(g) the scale of (فَعَلٌ) is used for those passive verbs whose (الماضي - perfect tense) is on the scale of (فَعِلَ), e.g. (فَرَحٌ – to be happy) – derived from (فَرِحَ يَفْرَحُ),

(عَطَشٌ – to be thirsty) – derived from (عَطِشَ يَعْطِشُ),

etc.

(h) the scale of (فُعُوْلٌ) is used for those passive verbs whose (الماضي - perfect tense) is on the scale of (فَعَلَ), e.g. (قُعُوْدٌ– to sit) – derived from (قَعَدَ يَقْعُدُ), (نُهُوْدٌ – to wake up, to stand) – derived from (نَهَدَ يَنْهَدُ), etc.

(i) the scale of (فَعْلٌ) is used for those active verbs whose (الماضي - perfect tense) is on the scale of (فَعَلَ) or (فعِلَ), e.g. (غَسْلٌ – to wash) – derived from (غَسَلَ يَغْسِلُ),
(اَكْلٌ – to eat), (اَمْرٌ – to command), (قَوْلٌ - to speak), (فَهْمٌ – to understand), (سَمْعٌ – to listen), etc.

(j) only three verbal nouns are used on the scale of (فَعُوْلٌ), e.g. (طَهُوْرٌ – to be clean), (قَبُوْلٌ – to accept), (وَلُوْعٌ – to covet).

Note 5: The total number of scales for the verbal

nouns of (ثلاثی مجرد) is approximately 32 among which (فَعْلٌ), (فُعْلٌ), (فُعُوْلٌ) and (فَعَالَةٌ) are very common.

(المصدر الميمى)

2. The (مصدر میمی) of all the (ثلاثی مجرّد) is generally used on the scale of (مَفْعَلٌ), e.g. (مَخْرَجٌ بمعنى خُرُوْجٌ), (مَدْخَلٌ بمعنى مَدْخُوْلٌ), (مَقَالٌ بمعنى قَوْلٌ).

Only seven verbal nouns come on the scale of (مَفْعِلٌ), namely:

←

Meaning	الباب	المصدر
to return	ض	اَلْمَرْجِعُ
to be gentle	ن	اَلْمَرْفِقُ
to come	ض	اَلْمَجِئُ
to take a siesta	قَالَ يَقِيْلُ	اَلْمَقِيْلُ
to become old	ض	اَلْمَشِيْبُ

to travel	ض	اَلْمَسِيْرُ
to return	ض	اَلْمَصِيْرُ

If a verb is (مُعْتَلُّ الْفَا – see 26.3), the scale will always be (مَفْعِلٌ), e.g. (مَوْعِدٌ – derived from وَعَدَ يَعِدُ) – to promise,
(مَوْجِلٌ – derived from وَجِلَ يَوْجَلُ) – to fear.

Sometimes a (ة) is suffixed to the scales of (مَفْعَلٌ) and (مَفْعِلٌ), e.g.

←

Meaning	الباب	المصدر
to be merciful	س	مَرْحَمَةٌ
to ask	ف	مَسْئَلَةٌ
to be close by	ك	مَقْرَبَةٌ
to promise	ض	مَوْعِدَةٌ
to advise	ض	مَوْعِظَةٌ

Note 6: You may remember that the scales (مَفْعَلٌ), (مَفْعِلٌ) and (مَفْعَلَةٌ) are used for (اسم الظرف). See 22.4.

Verbs that are not from (ثلاثی مزید) have their (مصدر میمی) on the scale of the (اسم المفعول), e.g. (مَخْرَجٌ بمعنی إِخْرَاجٌ), (مَدْخَلٌ بمعنی إِدْخَالٌ), (اَلْمُنْتَهٰی بمعنی اِنْتِهَاءٌ).

(مصادرُ غيْرِ الثُلاَثِیّ الْمُجَرَّدِ)

3. The verbal nouns of (ثُلاثی مزید) and (رُباعی مجرّد و مزید) are (قیاسی), that is, they follow a rule. See 25 (a). Regarding them, remember the following:

◐ The (مصدر) of (باب فَعَّلَ), although generally on the scale of (تفعيل), sometimes comes on the scale of (تَفْعِلَةٌ), e.g. from (بَصَّرَ – to show) – (تَبْصِرَةٌ), from

(ذَكَّرَ – to remind) – (تَذْكِرَةٌ). This scale is specifically used in (مهموز اللاّم) most of the time and always in (معتلّ اللاّم), e.g. from (هَنَّأَ – to congratulate) – (تَهْنِئَةٌ), from (وَصَّى – to make a bequest) – (تَوْصِيَةٌ). See Lesson 33, note 6.

☪ The scale (تَفْعِلَةٌ) is not used in (أجوف). See 26.3. For (أجوف), only (تفعيل) is used, e.g. (تَقْوِيْمٌ – to correct), (تَغْيِيْرٌ - to change).

☪ The (مصادر) of (باب أَفْعَلَ) and (اِسْتَفْعَلَ), instead of being (إِقْوَامٌ) and (إِسْتِقْوَامٌ) are (إِقَامَةٌ) and (إِسْتِقَامَةٌ). See Lesson 31, Note 5.

(المصدر المعروف والمجهُول)

4. The (مصدر) of an intransitive verb always remains active (معروف). Without changing the word-form of a transitive (مصدر), the active or

passive meaning can be used according to the need, e.g. (قَتْلُ زَيْدٍ) can refer to the killing of Zaid, that is, Zaid being the killer (قاتل) or the victim of being killed (مقتول). The meaning will be determined according to the context. It is mostly used in the active tense.

Note 7: The active tense is also referred to as (اَلْمَبْنِىْ لِلْفَاعِل) and the passive tense is referred to as (اَلْمَبْنِىْ للمفعول).

The Effect of the (مصدر)

5. The (مصدر), like its verb, renders (رفع) to the the (فاعل) and (نصب) to the (مفعول). It is most often (مضاف) to its (فاعل), e.g. (سَرَّنِىْ قِراءةُ رَشِيْدٍ الْقُرْآنَ ... - Rashīd's recitation of the Qur'ān pleased me.) Sometimes it is (مضاف) to the (مفعول). Then it will be (اَلْمَبْنِىْ للمفعول), e.g. (سَرَّنِىْ قراءةُ القُرآنِ – The recitation of the Qur'ān pleased me.) There are

very few examples where the (مصدر) renders (رفع) to the (فاعل), e.g.

(رَأيتُ ضَرْبَ اليومِ زيْدٌ عَمْرًا– Today I saw Zaid hitting Ámr.)

Vocabulary List No. 59

In the following list of words, similar to verbs, alphabets or numbers are inserted next to the (مصادر) to indicate the (باب).

Word	Meaning
إِرْشَادٌ (مصدر)	(1) to guide
أَصَمَّ	(1) to render deaf
اَعْمٰى (يُعْمِىْ)	(1) to render blind
تَصْدِيَةٌ (صَدَّى)	(2) to clap hands
تَقْدِيْرٌ	(2) to estimate
تَمَكَّنَ (مِنْ)	to gain power, to consolidate
تَمْكِيْنٌ (مِنْ)	to enable, to strengthen

سِقَايَةٌ (ض سَقٰى يَسْقِيْ)	to give water to drink
عِمَارَةٌ (ن)	to build
فَكٌّ (ن)	to open, to separate
كَبُرَ (ك)	to become burdensome
مَسْغَبَةٌ (ن س)	to become hungry
مَتْرَبَةٌ (س)	to become dusty, to be poor
مَقْرَبَةٌ (ك)	relative
أَنْتَجَ	(1) to bear, yield, produce
إِمَاطَةٌ	(1) to remove
تَذْكَارٌ (ذَكَرَ يَذْكُرُ)	to mention, remembrance
مَكَاءٌ (مَكَا يَمْكُوْ)	to whistle
أُنْشُوْدَةٌ ، أَنَاشِيْدُ	song, hymn, anthem
خَطَرٌ ، أَخْطَارٌ	danger
رَقَبَةٌ ، رِقَابٌ	neck
شَوْكٌ ، اَشْوَاكٌ	thorn
عَظْمٌ ، عِظَامٌ	bone

مَدْرَسَةٌ اَهْلِيَّةٌ	national school
مُهَيْمِنٌ	guardian, protector
مَيْمَنَةٌ (يَمُنَ يَيْمُنُ)	to be blessed, right flank of army

Exercise No. 155

تَأَمَّلْ فى المصادر وأوزانِها وعَمَلها فى الأمثلة الْآتية

1) حُبُّك الشَّئَ يُعْمِى ويُصِمُّ .

2) مُخَالَطَة الأشرار من أعظم الأخطار .

3) اِكرام العربِ الضَّيفَ معروفٌ فى العالم .

4) أحزننى قتلُ حسين بن علىٍّ ﵁ فى كربلاءَ مظلوما .

5) سرتُ إلى المدرسة الأهليّة فسرّنى إِلْقَاء التّلاميذِ أُنْشُوْدَةً وطنيّةً بنغمةٍ لطيفةٍ .

6) تكريمُ الناسِ العُلَماءَ واتِّباعُهُم إيّاهم فى الحسنات مُوْجِبٌ لِإرتفاء الأُمّة ومُنْتِجٌ سعادةَ الوطن .

7) بُنِىَ الإسلام على خمسٍ شهادةِ أن لا إله إلاّ الله وأنّ محمّدا عبدُه ورسُوله وإِقامِ الصّلوة وإيتاءِ الزكوة والحجّ وصومِ رمضانَ .

8) قال رسول الله ﷺ تَبَسُّمُك فى وجه أخيكَ صَدَقَةٌ وأمْرُكَ بالمعروف ونَهْيُكَ عن الْمُنْكَرِ صدقةٌ ونصْرُكَ الرجلَ الرّديءَ البصرِ لك صدقة وإِمَاطَتُك الحَجَر والشَّوْكَ والعَظْمَ عن الطريق لك صدقة .

9) اليس من الجَهْل بَيْعُ المسلمين عَقَارهم بيد اليهود فى فَلَسْطِيْنَ فإنّه فى الحقيقة تمكين اليهُود من إخراجهم المسلمين من الأرض المقدسة التى فيها تذكار الصّحابة وشهادةٌ على إحترام المسلمين الأمكنةَ المقدّسة وحفظِهم إيّاها منذُ ثلاثة عشر قرنا .

10) اِصْبِر قليلا فَبَعْدَ العُسْر تيسير وكُلّ أَمرٍ له وقتٌ وتدبير

وَلِلْمُهَيْمِنِ فى حالاتنا نَظَرٌ وفوقَ تدبيرنا لِلّهِ تقدير

Exercise No. 156

Translate the following verses of the Qu'rān.

1) وَلَوْلاَ دَفْعُ اللّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الأَرْضُ

وَلَــــكِنَّ اللّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ .

2) يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِي وَتَذْكِيرِي بِآيَاتِ اللّهِ فَعَلَى اللّهِ تَوَكَّلْتُ

3) أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَجَاهَدَ فِي سَبِيلِ اللّهِ لاَ يَسْتَوُونَ .

4) مَا كَانَ صَلاَتُهُمْ عِندَ الْبَيْتِ إِلاَّ مُكَاء وَتَصْدِيَةً .

5) مَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ .

6) فَكُّ رَقَبَةٍ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ . أُوْلَئِكَ أَصْحَابُ الْمَيْمَنَةِ .

7) غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ .

Lesson 73

(اسماء الصفة)

Note 1: Although the term (اسم الصفة) generally indicates the (صفة مُشَبَّهة), but the (اسم الفاعل), (اسم المفعول), (اسم التفضيل) and (اسم المبالغة) are also included in it.

In (ثلاثى) and (غير ثلاثى), the scales of the (اسم الفاعل), (اسم المفعول), (اسم التفضيل) and some of the (اسم الصفة) were discussed from Lessons 22 till 25. The remaining (اسم الصفة) and (اسم المبالغة) scales will be enumerated in this lesson.

1. The (اسم الفاعل), like its verb, also renders (رفع) to the (فاعل) and (نصب) to the (مفعول), if the following conditions are met:

a) It must have (اَلْ),

b) It must occur after (همزة الإستفهام),

c) It must occur after (ما نافية),

d) It occurs as a (خبر) in the sentence,

e) It occurs as a (نعت) in the sentence.

Examples:

1) جاء السابق حمارُه فرسًا (= جاء الذى سَبَقَ او يسْبِق حمارُه فَرَسًا) .

2) اَشارِبٌ زيدُ الْقهوةَ؟

3) مَا شارِبٌ زيدُ القهوةَ .

4) حَامدٌ شاربٌ أخوه القهوةَ.

5) جاء رجلٌ شارِبَةٌ أخَوَاتُه القهوةَ .

6) المقيمانِ الصّلوةَ والمقيماتُ الصّلوةَ هم المُفلحون .

7) زيدٌ مُعلِّمٌ أخوه حامدًا الخياطةَ .

Note 2: You have learnt in Lesson 42.6 and 52.4 that the (اَلْ) prefixed to the (اسم الفاعل) and the (اسم المفعول) is generally in the meaning of (الذى), the (اسم الموصول).

2. In the above-mentioned five sentences, the first noun after the (اسم الفاعل) is the (فاعل) and the second noun is the (مفعول). In the sixth example, the pronouns of the dual and the plural which can be understood from the (اسم الفاعل) are the (فاعل) and the word (صلاة) is the (مفعول). In the final example, the (اسم الفاعل) has two objects (مفعول).

3. The (اسم الفاعل) is used most often with (اضافة), that is, it is (مضاف) to its (مفعول). This is particularly in the case when the action occurs in the past tense, e.g. (زيدٌ شاربُ القهوةِ) – Zaid is the drinker of the coffee, that is, he is a habitual drinker of coffee.

(الحمد للهِ فاطرِ السمواةِ والارضِ) – All praises are due to Allāh, the originator of the skies and the earth.

(محمودٌ قاتلُ الأسدِ) – Mahmūd is the killer of the lion.

In these three examples, the action is understood to have occurred already.

4. You know that the (نون إعرابية) of the (تثنية) and (جمع مذكر سالم) is elided when it is (مضاف). However, a speciality of the (اسم الفاعل) is that even without (اضافة), the (نون) is sometimes elided. Examples:

المقيما الصلوةِ	المقيما الصلوةَ
المقيموا الصلوةِ	المقيموا الصلوةَ

On the right side, the (اسم الفاعل) is (مضاف) while on the left, it is not (مضاف) because the succeeding word is the (مفعول) and is therefore (منصوب).

(اسم المفعول)

5. In Lessons 22 and 25, from the (ثلاثى مجرد) and (غير ثلاثى مجرد), the scales of the (اسم الفاعل) were

enumerated. Revise those scales.

6. The (اسم المفعول) does the work of the (فعل مجهول), that is, it renders (رفع) to the (نائب الفاعل) and if there are two (نائب الفاعل), it renders (نصب) to the second one, e.g.

(زيدٌ مَسْبُوْقٌ فَرَسُهُ) – Zaid's horse was surpassed.

(خالدٌ مُعَلَّمٌ أَخَوَاهُ الحِكَايةَ) – Khālid's two brothers were taught weaving.

(الصفة المشبهة)

7. The (صفة مشبهة) is a word that is derived from an intransitive verb to indicate the attribute of some being, e.g. (حَسَنٌ – good), (جَمِيْلٌ – beautiful), (سَهْلٌ – easy), (فَرِحٌ – happy), (كَسْلاَنٌ – lazy).

Note 3: The difference between (اسم الفاعل) and (صفة مشبّهة) is that the meaning of the verbal noun is temporary in the (اسم الفاعل) and permanent in

the (صفة مشبّهة), e.g. the word (ضاربٌ) indicates the act of hitting, emanating from a doer and this attribute does not remain with him all the time. The word (حَسَنٌ) indicates that beauty is a permanent attribute of someone. It is not something that emanated temporarily from him.

8. The word-forms of (صفة مشبهة) come on different scales and they are all (سماعى) – as heard from the Arabs. Only a few are (قياسى) and these are as follows:

(1) the words which indicate colours, defects and forms are on the scale of (أَفْعَلُ) for the singular masculine and (فَعْلاَءُ) for the singular feminine. The plural of both is (فُعْلٌ) as you learnt in Lesson 23, e.g. (أَحْمَرُ – حَمْرَاءُ – حُمْرٌ) – red.

Note 4: When the scale of (أَفْعَلُ) is used for (صفة مشبّهة), it is called (أَفْعَلُ الصفة) and when it is used for (اسم التفضيل – the superlative), it is called

(أَفْعَلُ التفضيل).

(2) The scale (فَعَّالٌ) is used mostly to indicate the profession of someone, e.g. (خَيَّاطٌ – tailor), (نَجَّارٌ - carpenter), (خَبَّازٌ - baker), (حَجَّامٌ – one who cups blood), (بَزَّازٌ – cloth merchant), etc.

Sometimes this scale is made from (اسم جامد), e.g. from (بَقَلَةٌ – vegetables) the word (بَقَّالٌ – greengrocer) is derived and from (جَمَلٌ – camel), the word (جَمَّالٌ – camel driver) is derived.

9. For words other than (ثلاثى مجرّد), the scale of the (اسم الفاعل) is used for the (صفة مشبّهة), e.g. (مُطْمَئِنٌّ – peaceful), (مُسْتَقِيْمٌ – straight).

10. The (صفة مشبّهة) also renders (رفع) to the (فاعل) but it is used most often with (إضافة), e.g.
(حَسَنٌ وَجْهُهُ – his face is handsome). The word (وَجْهٌ) is the (فاعل) of (حَسَنٌ) and is therefore

(مرفوع). In the phrase (حَسَنُ الوجْهِ – handsome faced), the (صفة مشبّهة) is (مضاف) to its (فاعل). (It would be preferable to revise Lesson 23 in Volume 2.)

Besides these two forms, the (صفة مشبّهة) is used in other ways which are rarely used. You may read about these in the detailed books of Grammar.

(صِيْغَة الْمُبَالَغَة)

11. If the (صفة مشبّهة) has an intensive meaning, it is referred to as (اسم المبالغة), e.g. (عَلاَّمٌ – very learned), (جَهُوْلٌ – most ignorant).

Note 5: Although the (اسم التفضيل) also has an intensive meaning, the intensity is in comparison to something else. See Lesson 24. The (اسم المبالغة) is not compared to anything else.

12. All the scales of (مبالغة) are (سماعى), the most

common of which are:

Scale	Example	Meaning
فَعَّالٌ	سَفَّاكٌ	shedder of blood
فَعَّالَةٌ	عَلاَّمَةٌ	very learned
فُعَّالٌ	كُبَّارٌ	very big
فِعِّيْلٌ	صِدِّيْقٌ	very truthful
فَعُّوْلٌ	قَيُّوْمٌ	eternal
فُعُّوْلٌ	قُدُّوْسٌ	very sacred
فُعَّلٌ	قُلَّبٌ	one who changes a lot
مِفْعَلٌ	مِحْرَبٌ	very quarrelsome
مِفْعَالٌ	مِفْضَالٌ	very virtuous
مِفْعِيْلٌ	مِنْطِيْقٌ	one who speaks a lot
فُعَالٌ	عُجَابٌ	very amazing
فَاعُوْلٌ	فَارُوْقٌ	distinguisher
فُعَلَةٌ	هُمَزَةٌ	one who finds faults
فَعِلٌ	حَذِرٌ	very cautious
فَعِيْلٌ	عَلِيْمٌ	very learned

فَعُوْلٌ	حَمُوْلٌ	one with a big load

13. There is no difference in gender for the scales of (مبالغة). Some word-forms which have a (ة) suffixed to them, are not feminine. This is the (ة) of (مبالغة), e.g. (عَلاَّمَةٌ – very learned). However, if the scale of (فَعِيْلٌ) is used for the (فاعل), a (ة) is used to denote the feminine form, e.g. (رَجُلٌ نَصِيْرٌ– a very helpful man), (إِمرأةٌ نَصِيْرَةٌ – a very helpful woman). If the scale of (فَعِيْلٌ) is used for the (مفعول), there will be no difference, e.g. (رَجُلٌ جَرِيْحٌ = مَجْرُوْحٌ – an injured man), (إِمرأةٌ جَرِيْحٌ – an injured woman). Yes, in some examples, the adjective corresponds to the (موصوف), e.g.
(اِمرأةٌ حبيبةٌ أَيْ مَحْبُوْبَةٌ – a beloved woman).

If the scale (فَعُوْلٌ) is used for a (مفعول), a (ة) will be suffixed to it for the feminine form, e.g.
(جَمَلٌ حَمُوْلٌ – a male camel with a load),

(نَاقَةٌ حَمُوْلَةٌ – a female camel with a load). However, if it has the meaning of a (فاعل), there will be no difference, e.g. (رَجُلٌ بَتُوْلٌ – an ascetic man), (امرأةٌ بَتُوْل – an ascetic woman).

(أفعل التفضيل)

14. You have studied the paradigm of (أفعل التفضيل) and the method of its usage in Lesson 24 in detail.

The word-form of (أفعل التفضيل) is generally used for the (فاعل). However, sometimes it is used for the (مفعول), e.g. (أَعْذَرُ – very excused, (أَشْغَلُ – very preoccupied), (أَشْهَرُ – very famous), (أَعْرَفُ – very well-known).

The (أفعل التفضيل) also renders (رفع) to the (فاعل). However, with regards to (اسم الظاهر), this effect of it is only found in one sentence, namely,

(ما رَأيت رَجُلا اَحْسَنَ فی عینه الكُحْلُ منه فی عین زیدٍ) - I have not seen anyone in whose eye the collirium looks more beautiful than the eye of Zaid. The word (اَحْسَنُ) has rendered (رفع) to the word (الكُحْلُ) in this sentence. Many examples of this nature can be constructed. More details can be found in the elaborate and exhaustive books.

(اسم النّسبة أو الاسم المنسوب)

15. The noun which has a (یاء النسبة) suffixed to it is called (الاسم المنسوب), e.g. (مِصْرِیٌّ) – Egyptian, (عِلْمِیٌّ) – one connected to knowledge.

Although the (اسم منسوب) is generally an (اسم جامد), by suffixing a (یاء النسبة) to it, an adjectival meaning is created in it. Hence, like an (اسم الصفة), it occurs as the adjective of a noun, or the (خبر) of a (مبتدأ), e.g. (جریدةٌ یومیّةٌ) – a daily newspaper, (هَذا الرجلُ مِصْرِیٌّ) – This man is an

Egyptian.

16. Keep the following factors in mind when constructing the (اسم منسوب):

(1) delete the (ة) from the end of a noun, e.g. from (مَكَّةٌ), the (اسم منسوب) will be (مَكِّيٌّ); from (صِنَاعَةٌ), it will be (صِنَاعِيٌّ).

(2) the extra alphabets within a word are elided, e.g. (مَدَنِيٌّ) from the word (مَدِيْنَةٌ).

(3) some nouns are (مقطوعُ الآخِرِ) – their final alphabets are elided. At the time of (نسبة), these alphabets revert to their original positions, e.g. from the word (أَبٌ) which was originally (أَبْوٌ), we attain (أَبَوِيٌّ); from (دَمٌ) which was originally (دَمْوٌ), we obtain (دَمَوِيٌّ).

(4) the (الف مقصورة) and the hamzah (أ) of (الف ممدودة) when it is extra, will be changed to a

(واو), e.g. (عَصًا) changes to (عَصَوِىٌّ), (عِيْسٰى) changes to (عِيْسَوِىٌّ), (صَفْرَاءُ) changes to (صَفْرَاوِىٌّ).

If the hamzah of (الف ممدودة) is original, it will remain, e.g. (اِبْتِدَاءٌ) changes to (ابتدائِيٌّ).

(5) the plural of (اسم منسوب) is most often (جمع سالم), e.g. (مِصْرِيُّوْنَ) – Egyptians. Sometimes the broken plural is used, e.g. (فلاسِفَةٌ) is the plural of (فَلْسَفِىٌّ), (مَغَارِبَةٌ) is the plural of (مَغْرَبِيٌّ).

17. Remember the following (أسماء منسوبة) in particular:

Original Noun	اسم منسوب	Meaning
اُمَيَّةُ	أُمَوِيٌّ	Umayyad
بَادِيَةٌ	بَدَوِيٌّ	Bedouin
حَضْرَمَوْتُ	حَضْرَمِيٌّ	of Hadramout, a city of Yemen
رُوْحٌ	رُوْحَانِيٌّ	spiritual

رَبٌّ	رَبَّانِيٌّ	of the Lord
قُرَيْشٌ	قُرَشِيٌّ	Quraishite
نَاصِرَةٌ	نَصْرَانِيٌّ	Nazarene
طَبِيْعَةٌ	طَبِيْعِيٌّ	natural
رَىٌّ	رَازِىٌّ	of Rayy, a city of Persia
اَلْيَمَنُ	يَمَان اَلْيَمَانِىُّ اَلْيَمَنِىُّ	Yemeni

Vocabulary List No. 60

Word	Meaning
أَخْرَسَ	(1) to make dumb
أَنْطَقَ	(1) to make someone speak
اَلْإِنْجِيْلُ	the book revealed to Ísā ﷺ
أَوَانٌ	time, season
أُمِّىٌّ	maternal, illiterate
بَأْسَا (بَأسَاءُ)	harm, misery
تِبْيَانٌ	explanation, exposition

تَابَ يَتُوْبُ	to repent
تِمٌّ	complete
جَذْوَةٌ	ember
حُلَّةٌ ، حُلَلٌ	clothing
حَمِيْمٌ	bosom friend, hot water
حَنِيْفٌ ، حُنَفَاءُ	true believer, orthodox
قَسَا يَقْسُوْ	to be hard-hearted
لُمَزَةٌ	fault-finder
لَوْذَعِيٌّ	ingenious, quick-witted
لَيِّنٌ	soft
مُبِيْنٌ	clear
مُتْرَفٌ	living in ease and luxury
رَجَا يَرْجُوْ	to hope
رِدْءٌ ، أَرْدَاءٌ	helper
زَقُّوْمٌ	an infernal tree
سَارٍ (سَرٰى)	night traveller, to penetrate
شَرِسٌ	vicious, malicious

شَفِيْرٌ	edge
اَلصّخرُ الأَصَمُّ	the hard rock
عَارٍ	nude, naked
غَيْثٌ	rain
غَشَمْشَمٌ	brave
فَكِهٌ	cheerful, humourous
مَغْمُوْرٌ	flooded, covered,obscure
مَنِيَّةٌ ، مَنَايَا	death
وَكَلٌ	helpless
هَارٍ	tottering, reeling
هَدِيَّةٌ ، هَدَايَا	gift
هَيَّابٌ	timid, fearful, coward
يَقْظَةٌ	awake

Note: (هَارٍ) was originally (هَائِرٌ) – (اجوف واوى). It was inverted and made into (ناقص). This is similar to the word (شَائِكٌ – weapon belt) when it is used in the phrase, (شَاكِى السِّلاَحِ) – bristling with arms.

Exercise No. 157

ميّز أَسْمَاءَ الصّفةِ وأقسامها وانظر فى إعراب معمولِها فى الأمثلة الْآتيَةِ .

1) أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ .

2) لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاء .

3) كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ .

4) إِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ .

5) أَئِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ .

6) أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ .

7) فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ .

8) وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا .

9) إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ .

10) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي .

11) إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا . فَعَسَى رَبِّي أَن يُؤْتِيَنِ خَيْرًا

مِّن جَنَّتِكَ .

12) هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ .

Exercise No. 158

Translate the following poetry into English:

خيرُ النَّبِيِّيْنَ الذي نَطَقَتْ به التَّوْ　　راةُ والإنجيْلُ قبْلَ أَوَانِه
اَلْمُنْطِقُ الصّخرَ الاصمَّ بِكَفِّه　　والمُخرِسُ البُلَغاءَ فى تِبْيَانِه
والمُخْجِلُ القمرَ المُنيرَ بتمِّه　　فى حُسْنِهِ والغيثَ فى اِحْسَانِه

ومُكَلِّفُ الايّام ضِدَّ طِبَاعِها　　مُتَطَلِّبٌ فى الماءِ جَذْوَةَ نارِ
واِذا رَجَوْتَ المُسْتَحيْلَ فاِنَّما　　تَبْنِى الرَّجاءَ علىَ شفيرٍ هارِ
فالعَيْشُ نومٌ والمَنِيَّةُ يَقْظَةٌ　　والمَرءُ بينهما خَيالٌ سارِ

وكُنْ أَشدَّ من الصَّخْرِ الأصمّ لَدَى الْـــ بأْسا وأَسْيَرَ فى الآفاق من مَثَلِ
حُلْوَ المَذَاقة مُرًّا لَيِّنًا شَرِسًا　　صَعْبًا ذَلُوْلاً عظيم المكر والحِيَلِ
مُهذَّبًا لَوْذعِيًّا طَيِّبًا فَكِهًا　　غَشَمْشَمًا غَيْرَ هَيّابٍ ولا وَكَلِ

وَمَنْ لَمَ تَكُنْ حُلَلُ التّقوَى مَلابِسُهُ   عَارٍ وَإِن كان معمُورًا من الْحُلَلِ

الأبيات المذكورة مقتبسة من القصيدة اللامية فى الحكم لصلاح الدين الصّفدىّ المتوفى 764هـــ رحمه الله تعالى

ونضيف إليها بعض الأبيات من أوّل القصيدة فى ما يأتى :

الجَدُّ فِى الجِدِّ والحِرمان فى الكَسل

فَانصَبْ تُصِبْ عن قريب غايةَ الأملِ

وَالصبر علىَ كُلّ ما يأتى الزّمانُ بهِ

صَبْرَ الحُسام بكفّ الدّراع البَطَلِ

وان بُليت بشخصٍ لا خَلاقَ لهُ

فكُن كانَّكَ لَمَ تَسمع و لم يَقُلِ

وَلاَ يَغُرَّنكَ مَنْ تَبْدُوْ بَشَاشتهُ

مِنْهُ إليكَ فَاِنَّ السَّمَّ فى العَسَلِ

وإن أردت نجاحا أو بلوغَ مُنىً

فاكتُم أمورك من حافٍ ومُنْتَعِلِ

Lesson 74

The Dual, Plural and Diminutive

The Dual

1. You have learnt the method of constructing the dual in Lesson 5. Hereunder follow a few specific points:

Those nouns which are (مقطوع الآخر) – that is, the final alphabet is elided, at the time of making the dual, this alphabet returns, e.g. from (أَبٌ) = (أَبَوَانِ) and (أَبَوَيْنِ), from (أَخٌ) = (أَخَوَانِ) and (أَخَوَيْنِ).

However, if an alphabet is prefixed or suffixed to the word in place of the elided letter, it will not return in the dual form, e.g. (اِبْنٌ) was originally (بَنْوٌ), (اِسْمٌ) was (سِمْوٌ), (سَنَةٌ) was (سَنْوٌ). The dual of these words will respectively be (اِبْنَانِ), (اِسْمَانِ) and (سَنَتَانِ).

The word (يَدٌ) was originally (يَدْىٌ), (فَمٌ) was (فُوْهٌ).

The dual forms will be (يَدَانِ) and (فَمَانِ). The elided alphabet does not revert.

The (الف مقصورة) and the hamzah of (الف ممدودة) most often change into a (واو), e.g. from (عَصًا), we obtain (عَصَوَانِ), from (حَمْرَاءُ), we obtain (حَمْرَاوَانِ). The dual of (سَمَاءٌ) can be (سَمَاوَانِ) or (سَمَاءَانِ), but the (ي) which had been changed to an alif, changes into a (ي) in the dual, e.g. (فَتًى) changes to (فَتَيَانِ).

The Plural

2. You may remember that the plural is of two types: (جمع سالم) and (جمع مُكَسَّر). (جمع سالم) is further divided into (مذكّر) and (مؤنّث). See Lesson 5.3.

The Sound Masculine Plural
(الجمعُ السّالمُ المذكّر)

3. The sound masculine plural is made from those nouns which form a (صفة) or (خبر) of a male intelligent being, e.g. (رجالٌ صادقون) – truthful men. Besides adjectival nouns, very few other words have a masculine sound plural, e.g. (أرضونَ) – plural of (أَرْضٌ), (عَالَمُوْنَ) – plural of (عالَمٌ), (أَهْلُوْنَ) – plural of (أَهْلٌ), (بَنُوْنَ) – plural of (اِبْنٌ), (سِنُوْنَ) – plural of (سَنَةٌ) and (مِئُوْنَ) – plural of (مِئَةٌ).
The plurals of proper names are made on the sound masculine scale, e.g. (زَيْدُوْنَ), etc.

The Sound Feminine Plural
(اَلْجَمْعُ السَّالِمُ الْمُؤَنَّثُ)

4. The plurals of adjectival nouns which form the (صفة) or (خبر) of (عاقلات) – intelligent female beings, are normally (اَلْجَمْعُ السَّالِمُ الْمُؤَنَّثُ), e.g.

(نِسَاءٌ صالحات) – pious women.

Besides the (غير اسماء صفة), the plural of the following nouns is also (اَلْجَمْعُ السَّالِمُ الْمُؤَنَّثُ):

a) The noun which has a (تا مربوطة) – a round tā at the end, whether it is for the feminine gender or for the singular form, e.g. (وَزَّةٌ) – the plural is (وَزَّاتٌ). This tā is for (تأنيث). The plural of (تَمْرَةٌ) is (تَمَرَاتٌ). This tā is for (وحدة) - the singular form. However, there are a few words which do not have a sound plural, e.g. (إِمْرَأَةٌ), (شَاةٌ) etc. The plural of (شَاةٌ) is (شَاءٌ) and (شِيَاهٌ), while the plural of (إِمْرَأَةٌ) is (نِسَاءٌ) and (نِسْوَةٌ).
b) Proper names of females, e.g. the plural of (مَرْيَمُ) is (مَرْيَمَاتٌ).
c) Those verbal nouns (مصادر) which have more than three alphabets, e.g. (تَعْرِيْفَاتٌ), (امْتِيَازَاتٌ).

d) Those nouns which have an (الف مقصورة) or (الف ممدودة) suffixed to them for the sake of (تأنيث), e.g. the plural of (حُمّٰى - fever) is (حُمَّيَاتٌ) and the plural of (صَحْرَاءُ) is (صَحْرَاوَاتٌ). It also has a broken plural, namely (صَحَارٰى).

The Broken Plural

(الجمع المكسّر)

5. The (جمع مكسّر) is of two types[74]: (جمع القِلّة) and (جمع الكَثرة).

The (جمع القِلّة) is a plural expressing an amount not exceeding ten. It has only four scales which are:

←

Example	Scale
أَشْهُرٌ	أَفْعُلٌ
أَقْلاَمٌ	أَفْعَالٌ

[74] See Lesson 5.3.

غِلْمَةٌ	فِعْلَةٌ
أَرْغِفَةٌ	أَفْعِلَةٌ

Note 1: If (اَلْ) is prefixed to (جمع القِلّة) or it is (مضاف) to such a word which indicates an excess amount (كَثرة), it can refer to more than ten, e.g. (وفيها ما تَشْتَهِيْهِ الْأَنْفُسُ وتَلَذُّ الْأَعْيُنُ) – In it (heaven) are those things which the souls desire and which please the eyes.

(أَكْرِمُوْا أَوْلاَدَكُمْ) – Honour your children.

In these examples, the words (أَنْفُسُ), (أَعْيُنُ) and (أَوْلاَدَ) indicate an excess amount.

If the plural of a noun has only one scale, it may indicate (القِلّة) or (كَثرة), e.g. the plural of (رِجْلٌ) is only (أَرْجُلٌ) and the plural of (فُؤَادٌ) is only (أَفْئِدَةٌ).

The scales of (جمع الكَثرة) are many and most of them are (سماعى) - as heard from the Arabs. Only the following scales follow a rule:

1. (فُعَلٌ) is the plural of (فُعْلَةٌ), e.g. (غُرَفٌ - غُرْفَةٌ), (صُوَرٌ – صُوْرَةٌ) ,(اُمَمٌ – اُمَّةٌ).
2. (فِعَلٌ) is the plural of (فِعْلَةٌ), e.g. (قِطَعٌ – قِطْعَةٌ), (مِلَلٌ– مِلَّةٌ) ,(كِلَلٌ– كِلَّةٌ).
3. (فُعَلَةٌ) is the plural of the (اسم الفاعل) that is (معتل اللاّم), e.g. (رُمَيَةٌ – رَامٍ), (قُضَاةٌ – قَاضٍ), (عُصَاةٌ – عَاصٍ).
4. (فَعَالِلُ) is the plural of (رباعی مجرّد), (خُماسی مجرّد) and (مزيد), e.g (بَلاَبِلُ – بُلْبُلٌ), (سَفَارِجُ – سَفَرْجَلٌ) ,(خَدَارِسُ – خَنْدَرِيْسُ). One alphabet has been elided from (خُماسی مجرّد) and two from (خُماسی مزيد).
5. (فَوَاعِلُ) is the plural of (فَوْعَلٌ) and (فَاعَلٌ), e.g. (جَوَاهِرُ – جَوْهَرٌ), (خَوَاتِمُ – خَاتَمٌ). When the scale of (فَاعِلٌ) is used for a feminine word, its plural also comes on this scale (فَوَاعِلُ), e.g. (حَوَامِلُ – حَامِلٌ) ,(عَوَاقِرُ – عَاقِرٌ).

6. (فَعَائِلُ) is the plural of (فَعِيْلَةٌ) and (فِعَالَةٌ), e.g. (رَسَائِلُ – رِسَالَةٌ), (كَتَائِبُ – كَتِيْبَةٌ).
7. (أَفَاعِلُ) is the plural of (اِفْعَلٌ) and (اُفْعُلَةٌ), e.g. (أَصَابِعُ اِصْبَعٌ), (أَنَامِلُ – أُنْمُلَةٌ). The plural of the superlative (أفعل التفضيل) also comes on this scale, e.g. (أَفَاضِلُ – أَفْضَلُ), (أَكَابِرُ – أَكْبَرُ). This is the case even though it has a sound plural, e.g. (أَكْبَرُوْنَ). See Lesson 24.
8. (أَفَاعِيْلُ) is the plural of (أُفْعُوْلٌ) and (أُفْعُوْلَةٌ), e.g. (أَسَالِيْبُ أُسْلُوْبٌ), (أَرَاجِيْزُ أُرْجُوْزَةٌ).
9. If the penultimate alphabet of a four-letter word is a (مدّة زائدة), its plural will be (فَعَالِيْلُ), e.g. (عَصَافِيْرُ عُصْفُوْرٌ), (قَرَاطِيْسُ قِرْطَاسٌ).
10. (مَفَاعِلُ) is the plural of (مَفْعَلٌ), (مَفْعِلٌ), (مِفْعَلٌ), (مَفْعَلَةٌ) and (مِفْعَلَةٌ), e.g. (مَكَاتِبُ - مَكْتَبٌ), (مَشَارِقُ – مَشْرِقٌ), (مَبَاضِعُ – مِبْضَعٌ), (مَكَانِسُ – مِكْنَسَةٌ).

11. (مَفَاعِيْلُ) is the plural of (مِفْعَالٌ), (مِفْعِيْلٌ) and (مَفْعُوْلٌ), e.g. (مَفَاتِيْحُ - مِفْتَاحٌ), (مَسَاكِيْنُ - مِسْكِيْنٌ), (مَكَاتِيْبُ – مَكْتُوْبٌ).

The Diminutive

(اسم التصغير)

6. To indicate the diminutive of anything, a noun that is (ثلاثى – 3 letter word) is transferred to the scale of (فُعَيْلٌ) or (فُعَيْلَةٌ). This is called (اسم التصغير) or (الاسم المُصَغَّر) and the original word is referred to as (مُكَبَّرٌ), e.g. (كُلَيْبٌ) from the word (كَلْبٌ – dog), (كُلَيْبَةٌ) from (كَلْبَةٌ), (ظُلَيْلٌ) from (ظِلٌّ), (بُوَيْبٌ) from (بَابٌ) which was originally (بَوْبٌ), (فُتَيٌّ) from (فَتًى) and (اَلضُّحَيَّا) from (اَلضُّحٰى). The first noun is (الاسم المُصَغَّر) and the second one is (مُكَبَّر).

If the word is (رباعى – 4 lettered), the scale for the diminutive is (فُعَيْلِلٌ), e.g. (عُقَيْرِبٌ) from (عَقْرَبٌ) and

(عُوَيْلِمٌ) from (عَالِمٌ).

If a word is (خُماسى – 5 lettered), and it does not have a (مَدّة), the same scale of (فُعَيْلِلٌ) is used for the (اسم التصغير), e.g. (سُفَيْرِجٌ) from (سَفَرْجَلٌ). The final alphabet has been elided.
If the word has a (مَدّه), the scale for the (اسم التصغير) will be (فُعَيْلِيْلٌ), e.g. (سُلَيْطِيْنٌ) from (سُلْطَانٌ) and (مُرَيْهِيْبٌ) from (مَرْهُوْبٌ).

Note 2: If the <u>h</u>arakah of the alphabet preceding the (حرف العلّة) corresponds to it, that is, an (الف) preceded by (فتحة), a (واو) preceded by (ضمّه) or a (يا) preceded by a (كسرة), it is called (مَدّة), e.g. (بَا), (بُوْ), (بِىْ).
If it does not correspond, it will be called (لِيْن), e.g. (بَىْ), (بَوْ).

7. Remember the (اسم التصغير) of the following nouns in particular:

Noun	Diminutive
أَخٌ	أُخَيٌّ
أُخْتٌ	أُخَيَّةٌ
أَبٌ	أُبَيٌّ
ذَاكَ	ذَيَّاكَ
اِبْنٌ	بُنَيٌّ
بِنْتٌ	بُنَيَّةٌ
شَيْئٌ	شُوَيَّةٌ
اَلَّذِیْ	اَلَّتِیْ اَلَّذَيَّا اَلَّتَيَّا

Vocabulary List No. 61

Word	Meaning
اَرْصَدَ	(1) to keep ready, to observe
أَسَلٌ (اسم جنس)	spear
اُلَى	those (same as اَلَّذِیْنَ)
اِنْتَضَلَ	(7) to take out or to throw an arrow
بَوَّأَ	(2) to provide accommodation

أَبْيَضُ ، بِيْضٌ	white, sharp sword
ذَابِلَةٌ ، ذُبَلٌ وذَوَابِلُ	fine spear
رَامٍ ، رُمَاةٌ	archer
رَاسِيَةٌ ، رَاسِيَاتٌ ورَوَاسٍ	fixed, immovable
سِتْرٌ ، أَسْتَارٌ	curtain
سَرِيْرٌ ، أَسِرَّةٌ و سُرُرٌ	bed
سَهْمٌ ، أَسْهُمٌ وسِهَامٌ	arrow
صَارِخٌ	one who cries or screams
تَاجٌ ، تِيْجَانٌ	crown
تِمْثَالٌ ، تَمَاثِيْلُ	idol
جَفْنَةٌ ، جِفَانٌ	large bowl
جَابِيَةٌ ، جَوَابٍ	pool, basin
خَطِّيَّةٌ	of Khatt – a port of Bahrain
صَارِمٌ ، صَوَارِمُ	sharp sword

عُدَّةٌ ، عُدَدٌ	equipment, instrument, device
عَدِيْدٌ ، عَدَائِدُ	compatriot, among, numerous
عَزِيْزٌ ، أَعِزَّةٌ	honourable, dominant
فَارِسٌ ، فَوَارِسُ وفُرْسَانٌ	horserider
قِدْرٌ ، قُدُوْرٌ	cooking pot, *deg*
قَصَدَ (ض) و إِقْتَصَدَ	to intend, to adopt moderation
مِحْرَابٌ ، مَحَارِيْبُ	part of the front of a house that is attractive, recess in musjid wall
مُنَعَّمٌ	fresh, living in luxury

Exercise No. 159

Examine the plurals in the following verses and determine the singular form of each one.

1) وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالِمِينَ .

2) يَعْمَلُونَ لَهُ مَا يَشَاءِ مِن مَّحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ .

3) قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً .

4) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ.

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ .

5) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ .

6) الطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ .

Exercise No. 160

(A) Translate the following poetry:

أَيْنَ العَبِيْد الأُلَى أرصدتَهم عُدَدَا؟
أَيْنَ العَديد وأين البِيْضُ والْأَسَلُ؟
أَيْنَ الفَوَارِسُ والغِلْمانُ ما صَنَعُوْا؟
أَيْنَ الصّوارم والخطِّيّةُ الذُّبُل؟
أَيْنَ الرُّماة أَلَم تُمْنَعْ بِأَسْهُمِهِم؟
لمّاَ اَتَتْك سِهام الموت تُنْتَضَلُ
أَيْنَ الوُجُوه الّتِى كانت مُنَعَّمَةً؟
من دُوْنِها تُضربُ الأَسْتار والكِلَلُ
ناداهُمُ صارِخٌ من بعد ما دُفِنُوا
أَيْنَ الأَسِرّة والتِّيْجَانُ والْحُلَلُ؟

(B) The following verses have the (اسم التصغير) contained in them. Underline each of the (اسم التصغير). The origins of these words are provided after the verses.

نُقَيْطٌ من مُسَيْكٍ فى وُريدٍ   خُوَيْلُكَ أَم وُشَيْمٌ فى خُدَيْدِ؟
وذَيّاك اللُّوَيْمِعُ فى الضُّحَيَّا   وُجَيْهُكَ أم قُمَيْرٌ فى سُعَيْدِ؟
صُبَىٌّ أم ظُبَـــىٌّ فى قُبَىٍّ   مُرَيْهِبُ السُّطَيْوَةِ كَالْأُسَيْدِ؟

Original word	Diminutive	Meaning
نُقْطَةٌ	نُقَيْط	dot
مِسْكٌ	مُسَيْكٌ	musk
وَرْدٌ	وُرِيدٌ	rose
خَال	خُوَيْلٌ	birthmark, beauty spot
وَشْمٌ	وُشَيْمٌ	tatoo
خَدٌّ	خُدَيْدٌ	cheek
ذَاكَ	ذَيَّاكٌ	that
لاَمِعٌ	لُوَيْمِعٌ	shining
ضُحًى	ضُحَيَّا	forenoon
وَجْهٌ	وُجَيْهٌ	face
قَمَرٌ	قُمَيْرٌ	moon
سَعْدٌ	سُعَيْدٌ	good luck

صَبِيٌّ	صُبَيٌّ	child
ظَبْيٌ	ظُبَيٌّ	antelope
قَبَاءُ	قُبَيٌّ	outer garment, *jubbah*
مَرْهُوْبٌ	مُرَيْهِبٌ	dreadful
سَطْوَةٌ	سُطَيْوَةٌ	influence, attack
أَسَدٌ	أُسَيْدٌ	lion

Lesson 75

The (اسماء الافعال)

1. The (اسماء الافعال) are those words which are not verbs but have the meanings of verbs. They are all indeclinable (المبنى).

2. Most of them have the meaning of the imperative (امر) while some have the meaning of the perfect tense (الماضى). The following verbs have the meaning of the imperative (امر):

1) (تَعَالَ) – come. Like the (امر), it also has a paradigm:

← تَعَالَ تَعَالَيَا تَعَالَوْا تَعَالَيْ تَعَالَيَا تَعَالَيْنَ

e.g.
(قُلْ يَاَهْلَ الْكتَابِ تعالَوْا اِلَى كَلِمَةٍ سواءٍ بَيْنَنَا و بَيْنكم اَنْ لا نَعْبُدَ اِلاَّ اللهَ) – Say O people of the book, come to a word that is equal between us and you that we do not worship anyone besides Allah.

2) (هَاتِ) – give, bring. It also has a paradigm:

← هَاتِ هَاتِيَا هَاتُوْا هَاتِيْ هَاتِيَا هَاتِيْنَ

e.g.

(قُلْ هاتُوْا بُرْهانَكم إِن كنتم صادقِينَ) – Say, bring your evidence if you are truthful.

3) (ها) – take. Its plural is (هاءُمُ), e.g.
(هاءُمُ اقْرَءُوْا كِتَابِيَهْ) – Here, take my book of deeds and read it. Sometimes the pronoun of the second person (كَ) is attached to it and a paradigm is constructed as follows:

4) (هَلُمَّ) – come, go, bring. This verb can either be transitive, e.g. (وَالْقائِلِيْنَ لِإِخْوانِهِمْ هلُمَّ اِلَيْنَا) – Those who are saying to their brothers, "Come to us," or intransitive, e.g.
(هَلُمَّ شُهَدَاءَكُمْ) – Bring your witnesses.

The phrase (هَلُمَّ جَرًّا) is very commonly used. Literally it means, "continue pulling". Consequently it conveys the meaning,

"understand this in a like manner, and so on, etc." similar to the phrase, (علَى هَذا القياس), which means, by analogy or correspondingly.

Note 1: This word is (غير مُتَصَرِّف) in the dialect of Hijaz, that is, it is used with this word-form for the singular, dual, plural, masculine and feminine without any change, as is clear from the above examples. However, in the dialect of the Banū Tamīm, it is (مُتَصَرِّف) and it has a paradigm, namely,

(هَلُمَّ هَلُمَّا هَلُمُّوْا هَلُمِّىْ هَلْمُمْنَ). ←

5) (هَيْتَ لَكَ) – come, e.g.

(قَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللهِ) – She said, "Come to me." He replied, "I seek the refuge of Allah." The pronoun of the second person (خطاب) changes according to the number of listeners, e.g.

(هيتَ لكُما, هَيْتَ لَكُمْ).

6) (عَلَيْكَ) – choose, take, help yourself to, e.g.

(عَلَيْكَ الرِّفْقَ , عَلَيْكَ بِالرِّفْقِ) – Choose gentleness;
(عَلَيْكُمْ بِتَقْوَى اللهِ) – Adopt the fear of Allah.

The feminine forms can also be constructed from it.

7) (عَلَيَّ بِهِ) – Bring him to me.

8) (اِلَيْكَ عَنِّيْ) – Keep away from me.

9) (اِلَيْكَ هَذَا) – take this.

10) (دُوْنَكَ) – take, e.g. (دُوْنَكَ التَّمْرَ) – take the date.

11) (حَيَّ ، حَيَّهَلاَّ) – hasten, advance, e.g.
(حَيَّ عَلَى الصَّلاَةِ) – Hasten towards salāh.

12) (رُوَيْدَ ، رُوَيْدَكَ) – wait, leave it.

13) (بَلْهَ) – leave, e.g. (بَلْهَ التّفكُّرَ فى ما لا يَعْنِيْكَ) – Leave thinking about something that is not necessary for you.

14) (مَهْ) – stop.

15) (صَهْ) – be silent, keep quiet.

16) (آمِيْن) – accept.

17) (حَذَارِ) – beware, be cautious; (نَزَالِ) – descend. Similarly, there can be many (اسماء الافعال) on the scale of (فَعَالِ).

3. The (اسماء الافعال) which have the meaning of the perfect tense (الماضى) are as follows:

1) (هَيْهَاتَ) – to be distant, e.g. (هَيْهَاتَ هَيْهَاتَ لِما تُوْعَدُوْنَ) – Distant (far-fetched) is that which you are promised.

2) (شَتَّانَ) – what a difference between, how different they are, e.g. (شَتَّانَ بَيْنَ الْعَالِمِ والجاهِلِ) – What a difference is there between the learned and the ignorant one.

3) (سَرْعَانَ) – hastened, e.g.
(سَرْعَانَ الشَّيْبُ اِلَى ذوى الْهُمُومِ) – Old age hastened to the ones with worry.

Note 2: There is (مبالغة- intensity) in the above-mentioned three words.

The Specialities of Some Verbs

4. The following verbs are most often used in the passive tense (مَجْهول):

Translation	Example	Meaning	Word
I was pleased to meet you.	سُرِرْتُ بلِقَائِكَ	to be happy	سُرَّ فهو مَسْرُوْرٌ
The one who disbelieved was puzzled.	بُهِتَ الَّذِىْ كَفَرَ	to be puzzled	بُهِتَ فَهُوَ مَبْهُوْتٌ
He is unconscious.	فَهُوَ مَغْشِىٌّ عَلَيه	to be unconscious	غُشِيَ عَلَيْه
Rashīd liked the speech of	اُعْجِبَ	to like	اُعْجِبَ

the Bedouin.	الرَّشِيْدُ بِكَلاَمِ الأَعْرَابِيِّ		بِهِ فَهُوَ مُعْجَبٌ
There is no harm on the one who is compelled (to eat harām).	فَمَنِ اضْطُرَّ فَلاَ عُدْوَانَ عَلَيْهِ	to be compelled	اُضْطُرَّ إِلَيْهِ فَهُوَ مُضْطَرٌّ
		to adore	اُغْرِمَ بِهِ فَهُوَ مُغْرَمٌ
		to adore	اُوْلِعَ بِهِ فَهُوَ مُوْلَعٌ
		to have a cold	زُكِمَ فهو مَزْكُوْمٌ
		to have a headache	صُدِعَ فَهُوَ مَصْدُوْعٌ
So and so was concerned with the	عُنِىَ بِطَبْعِ هَذَا الْكِتَابِ	to be concerned	عُنِىَ بِهِ فَهُوَ عَانٍ

publishing of this book.	فُلاَنُ ابنُ فُلانٍ		

The verb (اِتَّخَذَ) can be read as (تَخِذَ) as well, e.g. (تَخِذْتُكَ صَدِيْقًا) – I made you a friend.

From the verb (خَال يَخَالُ), the form of the first person (أَخَالُ) is most often used as (إِخَالُ), e.g. (وَلاَ إِخَالُ ذَلِكَ بَعِيْدًا).

Vocabulary List No. 62

Word	Meaning
اِبْتِسَامٌ	(7) to smile
أَقْلَى	(1) to have enmity
عَدُوٌّ ، أَعَادٍ و أَعْدَاءً	enemy
أَغْضٰى يُغْضِىْ اِغْضَاءً	(1) to overlook
أَمْجَدُ ، أَمَاجِدُ	more glorious
بَاحَ يَبُوْحُ بَوْحًا	to reveal, to disclose

بَلاَ يَبْلُوْ	to test, to try
بَاهٌ	potency
رَاحَ يَرُوْحُ رَوَاحًا	to arrive in the evening, to leave
سَدِيْدٌ ، سِدَادٌ	relevant, correct
سِلْسِلَةٌ ، سَلاَسِلُ	chain
شَرَّقَ	to go east, to go
شَكَا يَشْكُوْ شَكْوٰى و شِكَايَةً	to complain
شَكَى يَشْكِى	to complain
صَبَّ (ن)	to pour
صَفَحَ (ف)	to pardon, to forgive
ضَنَّ (ض س)	to be miserly
طَارَدَ	(3) to assault, to attack
عَائِدَةٌ ، عَوَائِدُ	benefit, gift, award
غَدَا يَغْدُوْ غُدُوًّا	to come early in the morning, to go, to leave
غُرَّةٌ ، غُرَرٌ	the finest, the best
غَرَّبَ	to go west, to go away

غُلٌّ	iron collar
بَلِيْدٌ	stupid, dull-witted
جَاحِدٌ	denier
جَاوَرَ جِوَارًا	to be a neighbour
حَلَّ يَحُلُّ	to untie, to unravel
حَرْبٌ	war
خَلاَقٌ	share (of positive qualities, of religion)
دُرَّةٌ	parrot
رُقَادٌ	sleep
فَتَكَ (ن ض)	to attack suddenly, to assasinate
فَرَجَ (ض)	to dispel worries, grief
كَرْبٌ و كُرْبَةٌ	worry, sorry, grief, distress
مُسَالِمٌ	peaceable, peace-loving
مُصَوَّرَةٌ	picture
اَلْمَغْنٰى (اَلْمَغَانِيْ و مَغَانٍ)	habitation, eg. villa
مَالَ يَمِيْلُ	to incline

مَالَ عَنْهُ	to turn away, to deviate, to digress
مَلَكُوتٌ	realm, kingdom
نَبْلٌ نَبْلَةٌ ، نِبَالٌ و اَنْبَالٌ	arrow
نَائِبَةٌ ، نَوَائِبُ	vicissitudes, ups and downs
وَجْدٌ	strong emotion, passion
هَوًى	desire, love
اَلْهَوَى الْعُذْرِيُّ	excusable love, legal desire

Exercise No. 161

(A) Translate the following stanzas of poetry and note the use of the verbs.

(1) سارت مُشَرِّقَةً وسرتُ مُغَرِّبًا شَتّانَ بين مُشرِّقٍ و مُغَرِّبِ

(2) جاورْتُ أعدائيْ و جاوَر رَبَّهُ شَتَّانَ بين جِواره و جِوارى

(3) هَيْهَاتَ أَنْ أَقْلاهُ وهو مُسالِمِيْ
إِنَّ الأديب الحُرَّ حَرْبُ زمانه

(4) سَأَلْتُكَ بالهَوَى العُذْرِىّ أَنْ لاَ   تَضَنَّ بِما يُسَرُّ به جَنَانِي

(5) فها وَجْدِي تَضاعفَ منه كَرْبِي   وصَيَّرني حديثا فى المغاني

(6) وإِخوانٍ تَخِذْتُهمُ دُروعا   فكانوها ولَكن للأعادي

(7) وكنت إِخالُهم نَبْلا سِدادًا   فكانوها ولَكن فى فُؤَادي

(8) هىَ الدنيا تقول بِمِلإٍ فيها

حَذارِ حَذارِ من كَيْدي و فَتْكِي

(9) فلا يَغْرُرْكمُ مِنِّى ابْتسامٌ   فقَولىْ مُضْحِكٌ والفعْلُ مُبْكِى

(B) Translate the following anecdote which contains some of the (اسماء الافعال).

شَكَا بعضُ الشُّيوخ إلىَ طبيْبٍ سُوءَ الهضم . فقال له الطبيبُ رُوَيْدَ سُوءَ الهضم فَإِنّه من خواصّ الشَّيْخُوخَة . فَشَكا ضُعْفَ الْبَصَر فقال له بَلْهَ ضُعْفَ الْبَصَر فَإِنّه من خَواصّ الشيخوخة فاشْتكَى له ثِقْلَ السمع فَقال هيهاتَ السّمعُ من الشيوخ . فانّ ضُعفَ السّمع من خواصّ الشيخوخة فاشتكىَ له قِلّةَ الرُّقاد . فقال شتّانَ الرُّقادُ والشيوخُ . فانّ قِلّة الرّقاد من خواصّ الشيخوخة . فاشتكَى له ضُعفَ الباه . فقال سَرْعَانَ ضعفُ الباه إلى الشيوخ . فَإِنّ ضعف الباه من خواصّ الشيخوخة .

فقال الشيخ لأَصْحَابه دُوْنَكُمُ الاحمقَ وعليكم الجاهلَ وهاكُمُ البليدَ الذي لاَ فَهْمَ له فانّه لا فرقَ بينه وبين الدُّرَّةِ إلاَّ بالمصوّرة الإنسانيّة فَإِنّه لا يستطيع إِلاَّ اَنْ يَتَكَلّم بِهَاتَيْنِ الكلمتين فتَبَسَّم الطبيب وقال حَيَّهَلْ بالغَضَبِ يا شيخ فإنّ هَذا أيضا من خواصّ الشيخوخة . (من كتاب النحو)

Some Specialities of Poetry

The following factors which are not permitted in prose are permitted in verse:

(1) It is permissible to read a tanwīn on a (غير منصرف) word, e.g.

صُبَّتْ عَلَيَّ مصائِبٌ لَوْ أَنَّها صُبَّتْ على الأيّام صِرْن لَيَالِيَا

Sometimes, in order for the words to correspond, this is permitted in prose as well, e.g. (سَلاَسِلَ) and (أَغْلاَلَ) can be read as (سَلاَسِلاً) and (أغلالاً).

(2) It is very common to lengthen the fat<u>h</u>ah, <u>d</u>ammah and kasrah and read them like an (الف), (واو) and (يا). The sound of a yaa is made on the final jazam. Sometimes the sound of a (واو) is made, e.g.

كَتَمَ الحُبَّ زمانًا ثُمّ بَاحَا

وغَدَا فى طاعة الشوق وراحا

يا أعظمَ الناس إِحْسانًا إِلَى الناسِ

وأَكْثَرَ الناس إغْضَاءً عن الناسِىْ

نَسِيْتُ عهدَك والنسيانُ مُغْتَفَرٌ

فاغْفِرْ فأَوّلُ ناسٍ أَوّلُ الناسِ

رأيتُ الناسَ قد مالُوا   إِلَى مَنْ عندهُ مالُ

ومن لا عندهُ مالُ   فَعَنْهُ النّاسُ قد مالُوْا

In these verses, (بَاحَ) has been read as (بَاحَا), (رَاحَ) as (رَاحَا) and (الناسِ) as (النّاسِ) in order that these words rhyme.

(3) Sometimes a kasrah is read at the end of a verb for the sake of rhyming, e.g.

وَانْ بُلِيْتَ بِشَخْصٍ لا خَلاقَ لهُ

فَكُنْ كَأَنَّكَ لَمْ تَسْمَعْ ولَمْ يَقُلِ

Here the word (لَمْ يَقُلْ) is read as (لَمْ يَقُلِ).

(4) The sound of a (واو) is read at the end of the particles (هُمْ), (كُمْ) and (اَنْتُمْ). They are read as (هُمُ), (كُمُ) and (اَنْتُمُ), e.g.

سلامٌ عليكمْ هل على العهدِ أنتمُ

أم الدهرُ أنساكمْ عُهوديْ فَخُنْتُمُ

(5) The hamzah of (إِنَّ), (أَنَّ) and (إِلاَّ) is deleted in pronunciation, e.g.

فَلَوَ انَّ مُشتاقا تكلّف فوق ما   فى وُسْعِه لَمَشَى إليك المِنْبر

فَخُذ بحقّكَ وَالاَّ   فاصفَحْ بِحِلْمِكَ عنهُ

In order to fit the scale of the poetry, (فَلَوْ أَنَّ) is

read as (فَلَوَنَّ) and (وَإِلاّ) is read as (وَلاَّ).

(6) It is also permitted in Arabic poetry at the time of necessity to divide the final word of the first stanza into two parts. The first part remains in the first stanza, while the second part of the word forms the beginning of the second stanza, e.g.

يا مَنْ يَحُلُّ بِذِكْرِهِ   عَقْدُ النّوائب والشّدائ
أنت الرقيب على العِبا   دِ وأنت فى المَلَكُوت واحد
أنت الُمعِزّ لِمَنْ أَطا   عَكَ والُمذِلّ لكلّ جاحد
فَخَفِيٌّ لطفك يُسْتَعَا   نُ به على الزَّمَن الُمعانِد
إِنَّ الُهمُوم جُيُوشَها   ذا القلبَ مِنِّى قد تُطارِد
فَافْرُجْ بِحَوْلكَ كُرْبَتِى   يا مَنْ له حسن العَوائد
أَنتَ المسبِّب والميسِّـــــــــــــر والُمسَهِّل والُمساعِد
سَبِّبْ لنا فَرَجًا قريـــــــــــــبًا يا اِلَهى لا تُباعدْ
كُنْ راحِمِى فلقد أَيِسْـــــــــــتُ من الأقارِب والأباعد
ثُمَّ الصّلاَة على النِبّـــــــــــي وآلِه الغُرَرِ الأماجد

With the help of Allāh ﷻ and His divinely-given ability, the fourth volume of Arabic Tutor has been completed. All praises are due to Allah ﷻ.

May He accept it from me and grant benefit to the students by means of it.

بعون الله تعالى وتوفيقه تم الجزء الرابع من كتاب تسهيل
الأدب في لسان العرب
وتمّ الكتاب فلله الحمد
تقبله الله منّي ونفع به الطالبين
وآخر دعوانا أن الحمد لله رب العالمين

The End.